Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

AFRICA ARTICLES

by

RIGGS, ALVORD, CUSHMAN, HOLLENBECK AND McDOWELL

MAY BE LOANED
After MAR - 3 1925

A WAIOLI SHRINE
ROBERT HUME'S FIFTY YEARS
A CERTAIN KING MISSIONARY

A CHILDREN'S STORY AND
A CROSS-WORD PUZZLE

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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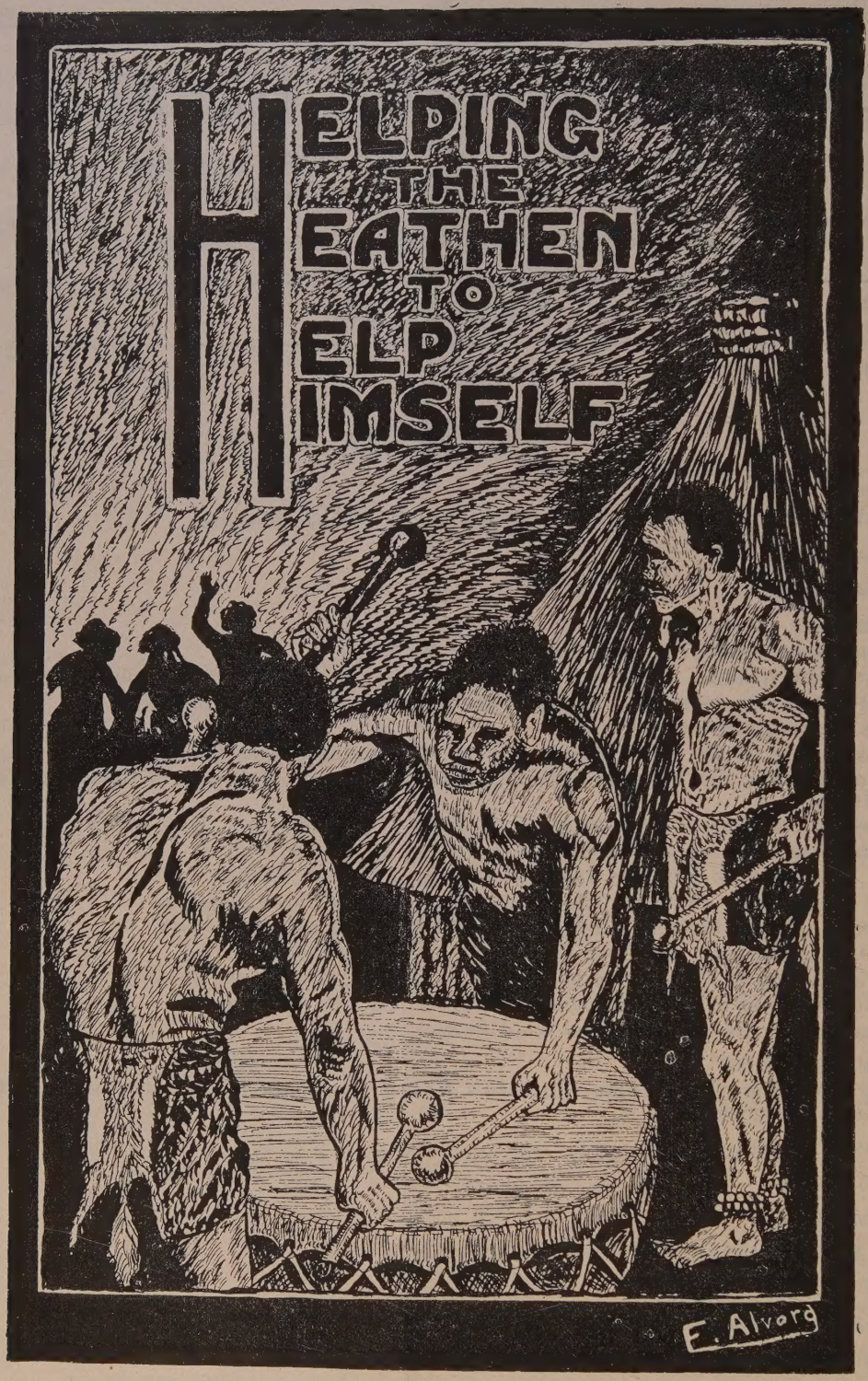

The above was drawn by Mr. Emory D. Alvord of Mt. Silinda, Rhodesia, to illustrate the cover of a pamphlet just issued by him in connection with an appeal that he is making for funds in behalf of better equipment for the Mt. Silinda Station. The word "heathen" may strike some as unnecessary; but as it is a term that is used extensively in circles in Africa to distinguish between a Christian native and a non-Christian, and as it works into the scheme of the picture, we are allowing it to remain here. Generally speaking, the "Missionary Herald" does not like to use the word "heathen" in respect to any individual of any color or class that does not happen to be Christian.

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WHAT ABOUT CHINA'S CHRISTIAN GENERAL?

WHAT are we to think of General Feng Yu-hsiang d the *coup d'état* by which he stopped the war in rth China? That is the question which many e asking—in China and in the United States. ie judgments of those who attempt to make an- er are sharply contrasted. Some say he betrayed s chief; that he stabbed General Wu Pei-fu in e back; that he committed the meanest of treach- ies; that he was no more of a Christian than das Iscariot; that he threw away his honor, his triotism, his religion, and his Christian influence become the dupe or the tool of China's most ngerous foes.

A surface view of his action gives some color to is opinion. Certainly he did cause the downfall General Wu; he overthrew the existing govern- ent; he banished the Manchu relic, Emperor suan Tung; he made way for the coming into wer of the Anfu party and the reappearance in ina Proper of General Chang Tso-lin. To all who e sensitive to any breach of loyalty to official ligations or to personal friendships—and the hinese, Christian and non-Christian, have as high hical standards in this matter as have we of the est—General Feng's action looks on the face of it shonorable and inexcusable. It has been promptly pudiated by some of the North China missionaries d by many Chinese, and not alone among the hristians. The reproach of his course is felt to st as a burden on the Chinese Church, and for e time casts its shadow on the Christian move- ent in China.

Other observers hold a very different view; and ey are not all missionaries or advocates of Chris- anity. They point out that General Feng was nown to be opposed to the campaign of war, and ad outspokenly protested against it at a council f war and in the presence of General Wu; that e saw it was only a conflict between hostile gen- rals and parties with no vital principle at stake; at it was wasting money and life and further npoverishing China at a time when she faced piti- l destitution in the wake of widespread floods. lany of those who deprecate General Feng's course o not doubt the sincerity and uprightness of the an. One of these critics says:—

> "For General Feng personally I have the greatest regard, I might say affection. He is a lovable, sincere Christian. I have heard him speak on religious subjects; I have heard him pray; I have seen his camp and the wonderful spirit of his soldiers. There is no doubt about the genuineness of his Christian convictions and the excellence of his *intentions*."

From the tumult of feeling which has been stirred and the rumors and imaginings that are rife, certain facts grow clearer and more significant. Despite charges that General Feng received bribes from Chang Tso-lin, there is no evidence that such was the case. He unqualifiedly denies that he had any conference with Manchuria before taking his step. And on November 25 he resigned all his offices, expressing the purpose to leave China; in the interests of peace he advised General Wu to do the same. His handling of the revolts bears out his claim that he was seeking to prevent the domination of China by military force.

That the result of his course has brought into power again the discredited Anfu party and strengthened the hand of Chang Tso-lin does not necessarily discredit his purpose. It may be as some one has said that he thought he had a chance to compromise with evil on a higher level. The fact that he drew to his support such men as Dr. C. T. Wang, who became minister of finance in the new Cabinet, and Governor Yen, of Shansi, "China's Model Governor," who sent troops to his aid, gives pause to any railing accusation against General Feng. And the behavior of his soldiers, "far and away the best in China; the best-behaved, most industrious, cleanest, most reliable, welcomed by shopkeepers and common people as good men," witnesses to the character and spirit of their General.

We must wait to know what was behind all that happened. The *Far Eastern Times* has declared that if things hidden were revealed, General Feng would be shown to be justified in his course. Putnam Weale, in an article in the above-named influential journal on November 19, indicated that it was a corrupt group behind China's President that instigated the war for the putting through of a deal by which they should make millions at the country's expense; and that among General Feng's first acts in arriving at Peking was the arrest of some of these men, whereupon the rest were scattered.

It is always difficult to probe the real meaning of what happens in China; of that this latest *coup d'état* is a sample. We must wait before we judge. Meanwhile there seems no reason to repudiate General Feng or his Christianity.

W. E. S.

LIZZIE COBLEIGH COLE

MRS. ROYAL M. COLE, formerly of the Eastern Turkey Mission, died on Christmas Day at her home in Forest Grove, Ore.

Lizzie Cobleigh was born May 6, 1848, in Littleton, N. H., was educated at Kimball Union Academy and Mt. Holyoke, and at the age of twenty married, and accompanied her husband to Turkey, where she spent nearly forty years in Christian service.

Rev. and Mrs. Cole were in Erzeroum during the Russo-Turkish War, 1877–78, cared for wounded soldiers, and gave the Christian community the moral support and comfort of their presence and their devotion during the many months of fighting, pestilence, and terror.

In 1884, leaving little graves behind them in their first Turkish home, Erzeroum, they went to Bitlis, in the same mission, were there during the terrible massacres of 1895–96, and later cared for many of the children orphaned by these massacres.

In 1907 they came to America, where during the past few years of failing health and strength they have been tenderly cared for by their daughters. On Christmas Eve carollers sang under the invalid's window —the last music she heard on earth, for soon after midnight she "passed to where beyond these voices there is peace," leaving a rich heritage of memories to family and friends.

She is survived by her husband, now eighty-five years of age, and by four children: Frederick W. Cole, of New York; Nelson Frank Cole, of Freewater; and Nellie and Alice Cole, of Forest Grove, Ore. G. H. K.

THE LATE KATHLEEN EASMON SIMANGO

KATHLEEN EASMON SIMANGO

MRS. KAMBA SIMANGO, whose death on July 27, 1924, was chronicled in our September number, continues to wield an influence not only among those who remember her personally, but also among those who are hearing about her, such as the readers of *The African World,* London, which refers to her as a "very distinguished African lady," and believes, because of this "grievous loss," Africa is "very much the poorer, inasmuch as Mrs. Simango had broken new ground in the emancipation of African womanhood and aroused in America a keen interest in American women for their less favored sisters by introducing, both through addresses and pageants, a new aspect of African life and customs."

As that paper says: "Her enthusiasm for her prospective life in Portuguese East Africa was unlimited, and she was impatient at the delay caused by the necessity of learning the Portuguese language in Portugal. Her efficiency in all she undertook was an inspiration to all with whom she worked, as well as those with whom she came in contact, and her amiability and culture endeared her to all. Her name will ever be remembered with affection in Africa, Great Britain, and America."

To many of our readers a quotation from the *Times,* London (one of the *Times'* correspondents), will be even more to the point:—

"One of the most cultured women that West Africa has yet given to the world passed away at the early age of thirty-two at Charing Cross Hospital in the early hours of Sunday morning. This was Mrs. Kathleen Simango, A. R. C. A., daughter of Dr. Easmon, late Principal Officer of Sierra Leone, one of the first medical men to get his degree in London. As Miss Kathleen Easmon, she came to England to complete her education, and after being at the Notting-Hill High School, she studied art at South Kensington. She met her husband, Mr. Kamba Simango, an East African, who had taken his B.Sc. and teacher's diploma at Columbia University, New York, when she was in America raising funds to provide for the establishment in West Africa of a modern demonstration school for girls. It was their intention to start a similar school for both boys and girls under the American Board of Missions in Portuguese East Africa. They had both recently been studying Portuguese in Lisbon before going to Africa in the New Year. Mr. Simango, owing to passport difficulties, was unable to reach England in time to see his wife before her death."

The following quotation from the *Manchester Guardian* is also significant:—

"A tragic ending has come to what looked as if it would be one of the bright chapters in the story of the new Africa by the death at the early age of thirty-two, in Charing Cross Hospital, of Mrs. Kamba Simango, perhaps the most promising of the new generation of West African women we have seen, the daughter of Dr. Easmon, one of the first fully qualified native medical men in West Africa. . . .

"Mrs. Simango had thrown herself into the scheme of her husband, to go back to Portuguese East Africa to found there a Christian school which should provide education of the hand, the head, and the heart suited to African needs. For this purpose they have been studying during this summer in Lisbon. Mrs. Simango was on a short holiday in this country when she was attacked by peritonitis, and though her husband and mother were wired for from Lisbon, they did not arrive in England before her death.

"Last January Mrs. Simango spoke from the London broadcasting station on her childhood in Africa, being the first West African to broadcast in this country."

THE WORLD WINDOW

Dr. S. K. Datta, of India, on a recent visit to stralia, was asked by a prominent citizen if, after the years of the work of the Christian missiona- s, many high-caste and cultured Indians had ac- pted Christianity. He replied, "Very few," but admitted that, for the past two or three genera- ns, the fathers had been saying to their sons: look at these English officials and consider their es—straightforward, truthful, earnest, laboring to vate our nation and to organize and uplift it to e high standard of their own. Then look at the issionaries, leading lives of great self-sacrifice thout any idea of personal advantage. Indeed, ite the reverse—and what for? To teach our ople lofty ideals of life. They have something hich we have not—some motive which our beliefs ve failed to suggest. We want you to cultivate d live up to those ideals." Mr. Datta stated that to the masses, the untouchables, the religion of hrist was the first that had given them any hope all. All their own religions doomed them to west despair. They were accepting Christianity the mass, and the principles of the Sermon on e Mount were so moving the mind of India today at the time was certainly coming, and no one uld say how soon, when the teachings of Christ ould be accepted by all India.

¶

Rev. Edward P. Holton, American Board mis- ionary, India, does not take a hopeful view of the resent Home Rule movement in that country. "I wish to point out the fatal weakness of the whole resent agitation. Democracy, the extension of the ranchise, and the education of the electorate, has o place in the minds, nor in the speeches, of the ociferous patriots. What they want is an oligarchy, n extension of the privileges of the property-owning lect, freed from the restraints of British law and ustice and from British ideals of economy and effi- iency in the public services. The vast inarticulate majority of the people look with dismay and alarm at he very rapid replacement of English officials by Indians, and, instead of the promotion of English- trained subordinates, the coming in of young men without English traditions of justice and equity to steady them. So long as 'untouchability' prevails—the idea that the very shadow of a low-caste man is pollution to the caste man; so long as it is im- possible for a Paraiyan or a Chakkiliyan—that is, a leather-worker—to enter a post office or a court of justice; so long a people, or a community, or a state is unfit for home rule."

A Moslem paper in India, *The Light*, has been studying the success of the Student Volunteer Move- ment of America and hands these facts to its readers: "More than 10,000 graduates of the Ameri- can colleges have taken up work in foreign mission fields through the Student Volunteer Movement. . . . Until now its influence has been felt in China (which has drawn over 3,000 of the student workers), Japan, Korea, India, Africa, South America, Mexico, Persia, Siam, the Straits Settlements, Central Amer- ica, and Arabia. This is the work of one Christian country, and at that, of one organization of that country. Every Christian land has extensive for- eign missions; even lands so small as Holland, Bel- gium, and Switzerland. The total strength of this missionary force undermining mostly the faith of Islam is not difficult to imagine. How many gradu- ates, we ask the student world of Islam, have come forward from amongst you for the service of Islam? If not graduates, never mind. How many undergraduates? Not even ten as compared to 10,000 of your fellow students of America! The ignorant masses may be excused for their apathy and inertia. But your callousness is surely criminal."

¶

We learn from *The Indian Witness* that the Ceylon Legislative Council has decided to establish a university in that Crown colony. The hope is expressed that the new university will have special facilities for women, including residential quarters. It is argued that in all countries there should be equal facilities for the education of girls and boys, women and men. Up to the present, women's edu- cation has been sadly neglected in most Oriental countries; perhaps in India most of all.

¶

It has been the custom of historical writers to speak of the splendor of Arab civilization when at its highest in Damascus, Bagdad, or Cordova, as an established fact, while the Pan-Arabs of today never tire of speaking of their "splendid past" as showing what the race has done and may do again. Now comes a book by M. Andre Servier, reviewed in the *Saturday Review*, which challenges the tradi- tional view at almost every point. This author finds that in the fine arts, sculpture, painting, and music the "nullity of the Arab is absolute." According to M. Servier, the one and only creation of the Arab is his religion, and even that is not so much a creation as an adaptation of Christianity to his own "poor mentality."

Already we are getting signs of improved conditions in Iraq (Mesopotamia) under the British mandate. One is the extension of the railways. A branch line has lately been built to Kerbela, encouraging the already great Persian pilgrim traffic. Another to Kerkuk is under way, tapping the fertile and populous district northeast along the Persian border. Then there is the gradual growth of the irrigated areas along the rivers and canals, and the persistent efforts of the Government to improve the grades and yields of cotton and cereals. Another factor automatically tending to the same end is the rapid appropriation by the population as a whole of many of the accessories of modern life. For this they must possess a greater purchasing capacity, which can only be gained by greater industry and an upward change from their centuries-long indolence and apathy. Iraq cost Great Britain, in 1919–20, $37,500,000. For the present year the cost will be about $23,500,000.

¶

The Commission on Finance of the Angora Government has decided to appoint foreign specialists to aid them in the development of the country. They are seeking to pass out their favors in an impartial manner. Americans are to be chosen for the Customs Service, French for auditing, Swiss for pensions, and the citizens of some other neutral State for land survey. The Government has decided to take over the tobacco monopoly which has been held for some forty years by foreigners. During the past year, according to Professor Lybyer, the Government has expended $3,000,000 for aid to farmers by distributing to them seed, cattle, and agricultural implements.

¶

Although the Treaty of Lausanne came into effect on August 6, as between Great Britain, Italy, and Japan on the one hand and Turkey on the other, involving the ratification by France of the British mandate over Palestine, Premier Herriot has informed the world that France retains all her rights in the Holy Land, and that she will continue to defend French schools, French missions, and French influence in the Near East.

¶

Tokyo's temporary office of the American Bible Society, opened after the earthquake and fire, is doing a rushing business. The manager writes: "We have to restrict the number of copies of the Bible to each customer in order to make our supply go as far as possible."

¶

The Gold Coast Government (British) has decided to establish near Accra a university for the training of native leaders, and Rev. A. G. Fraser, principal of Trinity College, Kandy, Ceylon, has been called to the presidency, and has accepted. For years the mission boards working in West Africa have been urging the establishment of such an institution, hoping, however, that it might be modeled upon American rather than British ideas, after the manner of Hampton Institute rather than of Oxford. We presume the theory of practical education will dominate in the formation of the curriculum, in view of the fact that one of the advisers of the movement is Dr. J. E. K. Aggrey, a native African leader who has taught in America, and who was a member of the Phelps-Stokes Educational Commission which made a noteworthy survey of education in Africa a few years ago, and upon which were two missionaries of the American Board. The new university will cost over $1,000,000 and will occupy a site of four square miles. When it is open, it will no longer be necessary for Africans desirous of obtaining education in all its branches to leave Africa. Mr. Fraser, a Scotsman, a born and trained educationist who was formerly a traveling secretary of the Student Volunteer Missionary Movement and who worked with the Church Missionary Society in Uganda before going to Ceylon, is superbly fitted to be the leader of the new movement.

¶

Up to the present the education of the African peoples has been carried on almost entirely by missionaries. In Uganda upwards of 80,000 pupils are in mission schools, and there are no others; in Nyasaland there are over 2,000 schools and they are all maintained, with very little help from Government, by the missions. Other parts of Africa tell a similar tale. Indeed it has been reported on good authority that 90 per cent of the education of Africans is done by missionaries. Whatever may be said of the shortcomings of these schools, the fact remains that nearly all the good which has come to Africa through schools is owing to missionaries.

¶

Rev. C. Y. Cheng, the leading figure in the Chinese Church, moderator of the Shanghai Conference, has returned from his world travel and period of study at Union Theological Seminary and has joined the staff of the National Christian Council as one of its secretaries. He has written an article giving his impressions of the Christian movement in this country after returning from foreign parts. Never in the history of the missionary enterprise in China, he maintains, has the work been so interesting and hopeful as it is at the present time. The hopefulness is not, however, based upon material, but on spiritual factors, so it is all the more vital, as the Christian Church is fundamentally a spiritual institution. This optimistic generalization is supported by a careful analysis of the Christian situation throughout China today.

CONTRASTS IN AFRICA

By ERNEST W. RIGGS

Secretary Riggs has just returned from a ten months' tour in the Near East and Africa. He has presented his official report on Africa to the Prudential Committee and will give a more popular report in the January "Envelope Series." That he comes back quite enthusiastic over the work needs hardly be said. He hints here at the reason why. In a later number we hope to tell his story of the securing of a permit from the Portuguese Government for work in East Africa.

AMONG THE MINERS

I WAS taken to witness a native dance in one of the Johannesburg compounds. Here with weird music and wonderful rhythm the natives themselves were trying to break in upon the monotony of their idleness on a Sunday afternoon. From the strange performances of the dancers my eyes turned to the hardened faces of a large number of women in the crowd which was enjoying the spectacle. These were the temporary wives and prostitutes who live in open shame among the workers, and constitute the answer of a heartless civilization to the social needs of this great gathering of men.

From this dance we went to another compound where an equally large audience of 2,500 men were gathered in reverent silence to witness the motion picture of the life of Christ entitled, "From the Manger to the Cross." As the beautiful pictures followed each other upon the screen, Dr. Bridgman told the story in Zulu, and it was quickly caught up and translated into Susutu by an assistant, so that the majority of that great audience received the Gospel message by eye and ear.

This is the answer which is being given by the representatives of the American Board—Dr. Bridgman, Mr. Phillips, and Mr. Catlin—to the social problem created by this restless mass of heathen men. The mine owners, appreciating the value of this moving picture program, are meeting its full expense, putting into the enterprise something like $20,000 a year.

Another line of social effort is being developed in the newly constructed Bantu Men's Social Center. This building, with its manifold activities almost within a stone's throw of the heart of the city, is giving to the black man some of the advantages presented by a city Y. M. C. A. in America.

Only a passing reference may be made to the Gamma Sigma Club, where the educated leaders of the blacks are gathered together for friendly conference with the missionaries on such problems as concern the civic, social, and intellectual life of the natives in Johannesburg. The Helping Hand Club provides not only a meeting place for women, but also a safe and happy hostel for the homeless girls of the city. Another organization which has the hearty coöperation of our missionaries is the Joint Council. This Council brings together far-seeing leaders, both black and white, to consider the most important economic, social, and political problems of native life. The results of its deliberations have no small influence upon the government.

Thus two lines of activity have been successfully followed by our missionaries in Johannesburg. The social effort brings a message of cheer and stimulus to the minds of the thousands whose bodies are tired with toil and fouled with sin. The evangelistic work takes the vital Gospel to the little dormitory rooms and gathers individuals, one by one, into churches and night classes. The one opens the door of the mind and the other presses the Gospel into it. And both touch the hearts of these black men with the thought and love of Christ, and in a most literal way snatch them from the mouth of the pit.

IN ANGOLA

My visit to our mission in Portuguese West Africa was most inspiring. Here among a strong people, in an excellent climate, in a field that is ample and with practically no rivalry of other denominations, a virile, missionary, native church has been developed along wholesome lines. The most impressive element in the situation is the willing self-sacrifice of the native Christians and their keen sense of responsibility for the conversion of the whole people.

A singing band of lay evangelists at Johannesburg

Let me picture the first entrance of the Gospel into a heathen village. I called on Chief Chisendi, whose village is near Chisamba. He is very old and near his end. Seated on a mat in front of his royal palace, he was having a boy remove the jiggers from his toes with a butcher knife and a safety pin. The aforesaid palace was a one-room hut with cryptic signs of the witch-doctor painted on the door. It was surrounded by a number of other huts for his twelve wives and thirty children. He had had twenty more, but these had "gone to the spirit of the earth," as he expressed it. Though this man was the head of 30,000 people, everything was filth and squalor. After much persuasion he had been gracious enough to grant permission for a school in this his fortified, capital village. So, after paying him our respects, we went to see the school.

The teacher, a young lad just four months out of Dondi, took us to the "Onjango" or palaver house of the chief, where he was holding school till the building which he was erecting with the help of the people, outside the village, could be completed. There were gathered a most unpromising looking group of fifteen unclothed boys and girls of varying ages. Behind them hung 250 jaw bones of animals, black with smoke and age. Each bone was a sort of receipt or royal certificate to the fact that a case had been tried before the chief and settled, and the beast of sacrifice had been duly offered. In such an unpromising environment this boy had accomplished wonders in four months. His pupils knew forty hymns from the hymn book, and they sang us samples. They sang the Portuguese National Anthem; they repeated the Lord's Prayer in Portuguese, and also knew it in Umbundu; they recited the 1st and 23rd Psalms in their native tongue; they counted to one hundred in Portuguese; and all this in addition to their primary task of learning the Portuguese syllables, which some of them showed they knew thoroughly.

Compare with this the village of Onjamba, where there are eighty houses, each one a Christian home. Here the streets are laid out straight, with walled gardens on each side, and three- or four-room houses set in each garden. An irrigation ditch supplies the gardens with water, and there is every appearance of a keen effort towards cleanliness and thrift. The people have built a house where the missionary may rest, which may also be used by the Portuguese official when he comes to write up the taxes. Far out on the road, before we reached the village, a watcher sounded a horn to give word of our coming, and when the auto approached the village crowds of happy boys and girls threw handfuls of leaves into the air as confetti might be thrown at home, and shouted their welcome to the visitors. And here the church and school are the very heart of the community. This is only a few years' remove from the crude beginning at Chisendi.

In twenty years the church in Angola has increased a thousand per cent. School attendance has had a similar record. The outstations have grown from thirty-two to over two hundred. And still the work goes forward.

Photo by E. W. Riggs

SCHOOL AT CHISENDI, NEAR CHISAMBA, WEST AFRICA

The teacher (at extreme right) is a recent graduate of Dondi. Mr. Riggs refers to him

HELPING THE AFRICAN TO HELP HIMSELF

By EMORY DELMONT ALVORD

Mr. Alvord, a Master of Science in Agriculture, is a graduate of Washington State College. He went to Rhodesia as an agricultural missionary under the American Board in 1919. He has learned many lessons during his first year of service and has come home on furlough with a stronger belief than ever in the power of the farm as a missionary agency. "Crops and Christians go together," he asserts. "With this kind of missionary work the thousands of dollars sent out periodically for famine relief work might be used for other purposes."

THE African native's garden is dug while standing tree skeletons, stumps, and fallen trees are scattered all about. With the soil in a rough condition, he plants the seed. He then trusts to the "rain-doctor," ancestral spirits, and demons to do the rest. To the casual observer his farming operations may seem simple. They would be were it not for the practices that go with them. The native farmer is a victim of rank superstition and dread. Every operation in his daily life of tilling the soil is related to spirit worship. At digging time he holds a beer drink and dance to certain spirits. All his relatives and friends are invited. The women brew beer in huge black pots. Professional drum beaters are called. Night after night the hillsides reverberate to the monotonous beating of large kettledrums. All night long, man, woman, and child shuffle and hop to sing-song chanting and clapping of hands, only stopping to wash the dust down dry throats with draughts of beer in long-handled gourds. Day comes. They go out with bloodshot eyes and weary bodies to scratch the ground with their crude native hoes. Thus they get it ready for the planting. Just before planting time they scatter corncobs, chaff, and peanut shells where the path from the kraal joins the main path. This insures a good crop. Passing spirits will see them and be pleased.

MR. AND MRS. ALVORD

The author and his wife ready to hit the trail on a tour into Portuguese East Africa. Starting from Mt. Silinda.

During the growing season there are also many customs and superstitions which pertain to the growing of the crops and watching the garden. For to the native mind spirits control his life. They are supposed to reside in large trees. Every kraal has its spirit tree where "Vadzimu" (ancestral spirits) reside. Here crude altars are erected and offerings made. If anything goes wrong with the crops, the explanation is simple: the spirits are displeased.

Yearly there is a seasonal food shortage. Often a severe famine comes with suffering and death. I know, from experience, that if these people only knew the simple principles of soil culture they need not suffer from famine. In 1922, during the severest famine in history, when heathen native crops were failures, Christian natives had fair crops, and on the mission farm we had an excellent crop.

Together with famine comes a hunger of the soul. Just as in time of great crises we turn to God, these people turn to the only god they know. To satisfy their craving for religious expression, they enter into an orgy of spirit and demon worship. They drink up in the form of beer the little grain remaining and thus hasten starvation. At such times "witch-doctors" and "rain-doctors" are in their glory, reaping a rich harvest in the form of cloth, food, trinkets, and gold from the misguided souls that are in their power.

Our chief problem is the age-old problem: How best to win their souls for the Kingdom of God. There is not much hope as far as the older people are concerned. They are too enmeshed by the snares of the devil to find a way out. Our hope lies in the young people. We must win them from the enemy, from degraded lives in heathen darkness. There are thousands of bright boys and girls growing up like mushrooms all over our vast field. Nothing impresses one more than the grace and beauty and infinite value of these bright young people, so gay and friendly, with sparkling eyes and spontaneous laughter. They are stretching out their hands to us, longing to be taught, willing to work, waiting for the Good News. But day by day the opportunity of youth slips away from them; their minds become dulled; their glowing young lives become besmutted, corroded, and altogether corrupted by lust and witchcraft, superstition and ignorance, and all the unspeakable customs of heathenism.

If you could get the average heathen family to put together all its worldly goods—wearing ap-

NATIVE AND CHRISTIAN CORN

Two of the demonstrational plots. The left plot, planted by "heathen" methods, yielded 11.5 bushels per acre; the right plot, farmed as a Christian native would farm it, 60.9 bushels per acre. Both plots were planted the same day, from the same seed, and with the same amount; the only difference was in cultural methods.

parel, cooking utensils, personal effects, and agricultural implements—you could buy the whole outfit now for less than five dollars. If we desire to make Christians out of such as these we must educate them out of their environment, create in them wants and desires that will lift them up out of the sea of superstition that engulfs them. They cannot go up and forward while shackled down by poverty. Our second great problem is to teach them to produce more in the home and to get more from the soil. One successful solution is through this industrial and agricultural education.

The work of my first term as an agricultural missionary has shown the great value of agricultural instruction in raising men to a higher plane of life. In an effort to make the boarding departments of the Mt. Silinda School self-supporting, we have put under cultivation with schoolboy labor nearly two hundred acres of virgin soil. A four-year course in agriculture is now being taught in this school. Two hundred and ten pupils were enrolled in agriculture last year. Every pupil had a miniature farm which he cultivated under instructions. They were quick to learn the fallacy of spreading peanut shells at the fork of the path. They learned that surer results were obtained by using them as a fertilizer on their gardens. Christian natives are now digging compost pits. Four years of experimental work have shown that a good yield of corn in a native's garden is about ten or eleven bushels per acre. Under a judicious rotation with legumes the yield is one hundred and six bushels per acre—a tenfold increase. Truly crops and Christians go together. With this kind of missionary work the thousands of dollars sent out periodically for famine relief work might be used for other purposes.

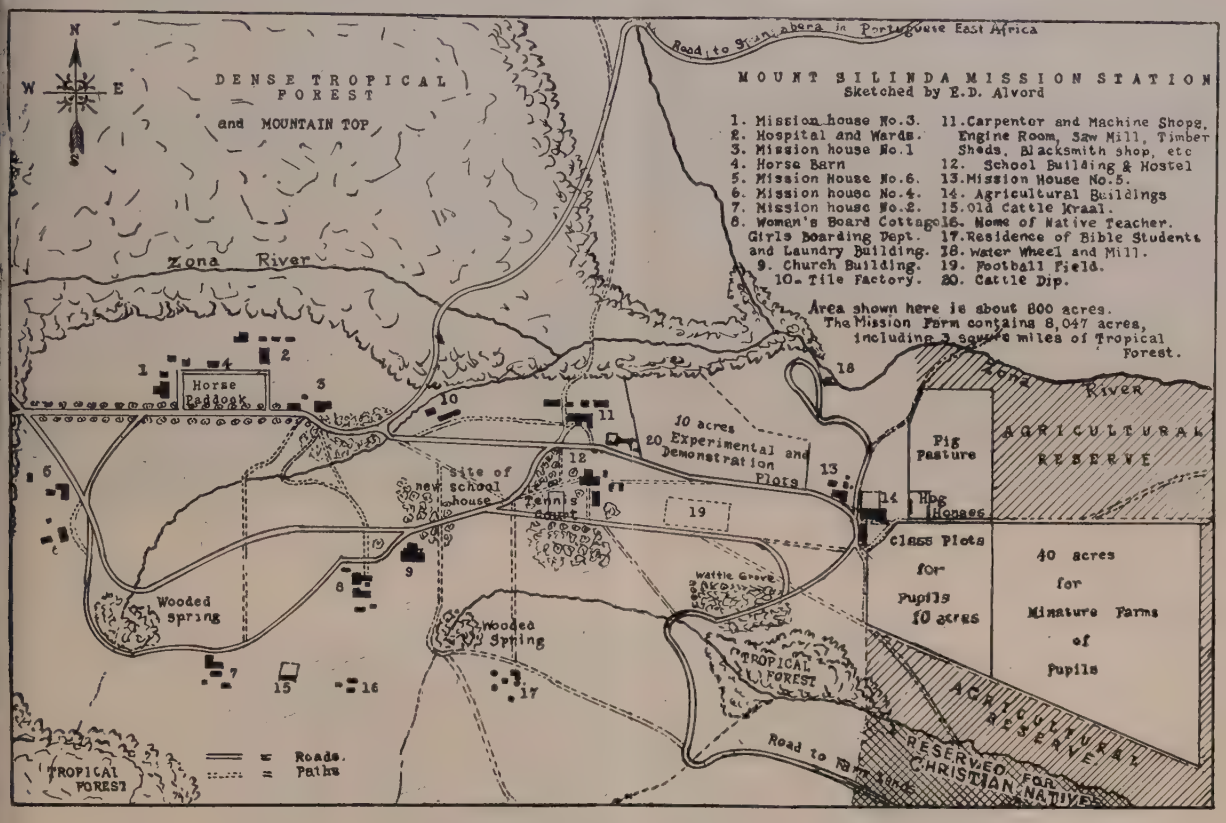
If you knew the conditions by which those thousands of possible Christians are surrounded the question of industrial and agricultural education would answer itself. We cannot hope to win their souls to God unless we change their environment. Now, if their Christian boys, trained in agriculture and industrial crafts, can go among them teaching them home crafts and how to grow sixty bushels of corn instead of six, we have won them from poverty. If there is any other way to bring about a strong, self-supporting Christian community, we will gladly try it.

We have at Mt. Silinda the foundation of another Hampton, a Hampton in the heart of "Dark Africa." Just what Hampton Institute has meant

CHRISTIANITY GROWS MORE CORN

The result of a judicious rotation with legumes. Yield, 106 bushels per acre. When the people learn to obey God, they learn to be honest with the soil as well as with their neighbors. That makes a great difference in agriculture. The measuring pole was 12 feet long.

the black peoples of America, our school will n—and more—to the black peoples there. But as Hampton Institute was made possible by the dness of good-hearted men and women who gave so freely that a dream might be realized, so must we depend upon your open hearts to make possible this great work there. It is not our work alone. It is also your work.


Road to Sena, Abera in Portuguese East Africa
MOUNT SILINDA MISSION STATION
Sketched by E.D. Alvord
1. Mission house No.3.
2. Hospital and Wards.
3. Mission house No.1
4. Horse Barn
5. Mission House No.6.
6. Mission house No.4.
7. Mission house No.2.
8. Woman's Board Cottage, Girls Boarding Dept. and Laundry Building.
9. Church Building.
10. Tile Factory.
11. Carpenter and Machine Shops, Engine Room, Saw Mill, Timber Sheds, Blacksmith shop, etc
12. School Building & Hostel
13. Mission House No.5.
14. Agricultural Buildings
15. Old Cattle Kraal.
16. Home of Native Teacher.
17. Residence of Bible Students
18. Water Wheel and Mill.
19. Football Field.
20. Cattle Dip.
Area shown here is about 800 acres. The Mission Farm contains 8,047 acres, including 3 square miles of Tropical Forest.
DENSE TROPICAL FOREST and MOUNTAIN TOP
Zona River
Horse Paddock
10 acres 20 Experimental and Demonstration Plots
Site of new school house
Tennis Court
Wooded spring
Wattle Grove
Wooded Spring
TROPICAL FOREST
Pig Pasture
Pig Houses
Class Plots for Pupils 10 acres
40 acres for Miniature Farms of Pupils
Lona River AGRICULTURAL RESERVE
AGRICULTURAL RESERVE
RESERVED FOR CHRISTIAN NATIVE
Road to Ndema Mission
TROPICAL FOREST
= Roads.
= Paths

THE JUDGMENT ILLUSTRATED

An interpretation of Matthew 25 : 31–46 by Rev. Ngangani Dhlakama, native pastor in the Rhodesian Mission of the American Board in South Africa. The English translation is by Rev. Frank T. Meacham, of Chikore.

A MAN met Jesus and invited Him to come to his home to visit him. Jesus said to him: "Yes, I will come to see you, but I cannot tell ou just what day I can come, but it will be Friday r Saturday of next week."

The man went home feeling very happy and ery proud that he was going to have the honor f entertaining Jesus in his home. He made great reparations for the coming of Jesus. He had the ouse and yard cleaned, and prepared a great quan- ty of food, then he sat down and waited for Him o come.

A woman came along the path, very tired and ery hungry. "Please, sir, can you give me a little ood and a place to sleep tonight. I have walked long way and have had no food to eat all day ng." "No," answered the man, "I am expecting great man as my guest and do not have time to are for you. Go away!" So the old woman went way and the man still waited for Jesus.

A child came along and asked for a drink of water, but was told to run along. "That water has been carried for the Lord to drink, I cannot give you any. He may come any time now and will be thirsty."

Then a sick man came and asked for help, but he was told to go along to some one else, as there was no place for a sick man where the Lord was expected to visit.

The man waited several days, but Jesus did not come. He finally went to the city and found Jesus, and said to Him: "Why did you not come to my house, as you said you would do?" Jesus answered him: "I did come, but you did not want me."

"How was that?" the man said; "I did not see you."

"Do you remember the old woman that came asking for food and a place to sleep?" "Yes." "And the child, and the old man who was sick?" "Yes." "Well, I came to you as the woman and the child and the man and you did not receive me. You have lost your opportunity to entertain me myself."

VIEWS OF AMANZIMTOTI INSTITUTE

Store *Pastor's House* *Day School*

ADAMS MISSION STATION (AMANZIMTOTI), LOOKING EAST

Jubilee Hall *Recitation Hall* *Church*
Sheds *Shops* *President's House* *Model School*

A PIECE OF THE GIRLS' DEPARTMENT AT AMANZIMTOTI

AMANZIMTOTI INSTITUTE—PUPILS AND RECITATION BUILDINGS

VIEWS OF AMANZIMTOTI INSTITUTE

Indian Ocean

ADAMS MISSION STATION (AMANZIMTOTI) LOOKING EAST

Domitory
Girls' Compound

Residence

Residence

INTERIOR OF PRINCIPAL'S HOUSE, AMANZIMTOTI
Built and furnished by the Industrial Department

BRICK KILN. INDUSTRIAL DEPARTMENT, AMANZIMTOTI

AMANZIMTOTI STUDENTS AT WORK IN SCHOOL GARDENS

KANDALA

By HENRY S. HOLLENBECK

Rev. Henry S. Hollenbeck, M.D., is one of those medical missionaries in Africa who have to devote the greater part of their time to the work of a general missionary. Dr. Hollenbeck has charge of the educational work of Kamundongo Station, West Central Africa Mission. He also has much to do with the evangelistic work of that station, including the supervision of work in the outstations. This, in addition to his medical work, well fills up every minute of every hour. Dr. Hollenbeck is a native of Sheldon, Iowa. He was educated at Beloit College, Iowa State College (1902), and Northwestern Medical School (1907). He was ordained at Sheldon, Iowa, March 11, 1915.

A CHILD of unusually attractive appearance and well connected, he was named Kandala, "Little Outcast," in pursuance of the native belief that the unattractive name would deceive unfriendly spirits who might be jealous of him or his parents. The spirits of those who were ugly in life are supposed to be ugly still and ever ready with their spite-work.

He grew up in the wild, free life of a roving people, whose strong, sturdy men were powerful warriors and fearless hunters. Typical savages they were, whose vengeance was feared by all their neighbors. Steeped in superstition, trained in the school of unbridled passion, knowing no fear save the vengeance of evil spirits and, in an indefinite way the Unknown God, he grew up to sturdy young manhood. In due course he entered the councils of the tribe, and later joined the order of the priests, not as one set apart for religious service, but as an interpreter of the spirit world in relation to daily life. His life was not markedly different from that of the others, for he joined in all the ordinary activities of the tribe. He knew the ritual and could, on occasion and for a consideration, interpret the wish of the spirits by the use of divination.

KANDALA

Out of the Jungle into the Light

In his wanderings he heard the Gospel preached by a man of another tribe. The message gripped him and he could not shake it off. After a prolonged struggle he decided to accept it. On the occasion of the public announcement of his intention he made a fine profession before his fellow tribesmen. He said in part: "You know Kandala and you know his past, but I want to tell you now that the old Kandala is no more, and in token of his passing I am going to take a new name. From this time on I am Mandulukua." This means "Freedman," and the man had explained it meant Christ's freedman.

What a fine commentary on the kind of stuff humanity is made of, that, after ages of heathenism, ignorance, and superstition, where passion goes unbridled and lust reigns supreme, there should still be in the breast of a rising young savage that which responds to the Man of Galilee, who said, "I am come that they may have life and that they may have it more abundantly," and "If any man will come after me let him deny himself and take up his cross and follow me!" When you stop to think of it, this is an odd way to call a young savage to a life more abundant, is it not? He will find plenty of opportunities to deny himself!

There is no teacher or preacher in or near his village, so he comes to the mission for instruction and guidance. He comes dressed in skins, the garb of his tribe, bringing his priestly "kit" with him to be burned, or otherwise disposed of; for he is through with it and its symbols and deceit.

It is enough to make one shudder to think of the temptations that await this full-blooded youth when he returns to the licentious surroundings and the superstitious atmosphere of his native heathenism. Thank God there is a power at the disposal of men that can see him safely through!

HE FOUND WHAT HIS FATHERS SEARCHED FOR

By HENRY C. McDOWELL

Mr. McDowell, a native of Alabama and a graduate of Talledega College and Theological Seminary, was the first missionary sent out under the Board to Africa by the colored churches of the South. He is at present in this country on furlough. He opened Galangue Station, West Africa Mission.

MALENGA was one of the chief kings of the region of Galangue, and we had been there about six months when he came to me and said: "Teacher, I want to confess. I have been thinking over a great many things." He had been coming to our services as often as he could. I talked with him for two hours. I wanted to be sure that he knew what he was about.

One Sunday morning after that King Malenga got up and interrupted the sermon. He made a confession and it was a wonderful one. He said that he remembered how, when he was a little lad, his father, who was quite an influential man in the country, would make trips down to the coast. There he listened to the stories of the white men and the Portuguese traders, and the boy, on his return, drank it all in. He had seen the Portuguese traders come to the interior. He reviewed his life from the time he was a little boy. Then he turned rather dramatically, and tears rolled down the old man's cheeks. He said: "Thank God I have at last found what my fathers searched for." Then he turned to the Christian body of people there and said: "Would to God that all of you should know the conditions of the country as I know them, so that you could really see the real power of this thing that has come to us. I am getting to be an old man and I may soon pass over, and I had to confess today. I commit my soul to God; and I am so glad that I have lived to see the thing. I am sure it is going to save my kingdom. In this thing I see the only hope for the future of my children and of my kingdom."

RESTORING BACKSLIDERS IN OCHILESO

By MARY F. CUSHMAN

I THINK it was Monday night that one backslider offered a remarkable prayer. He has been set aside for two years because he got angry with a goat for eating up his vegetables in the garden, and he cut its ears and threatened to skin it alive. This offence was serious enough to require discipline, though the man was penitent. He has been walking carefully, and his prayer was so humble and trustful, we were glad the elders voted to reinstate him.

Quite a number of backsliders have been restored to membership this week. Each case has to be considered separately by the missionaries and church elders in council, witnesses have to be heard and the decision reached after prayer and conference. One of these cases was especially interesting. Five years ago a village elder, very sick and unconscious, was subjected to treatment by a witch doctor whom his relatives called. Of course that was not *his* sin; but after he was a little better, he was taken to a hut and he allowed the witch doctor to do his incantations and give his medicines. It was pitiful to hear his story as he told it before the missionaries and elders. So, sick, in fear of death, knowing he was doing wrong, but with inherited superstition, the urging of relatives and the weakness of his arm relaxing his resistance, he yielded. He told all the things that were done, the incantations, the pulling of his toe, the mixing of medicines, a snake's head, a scorpion, a frog, some herbs, etc., all burned and the ashes put on his body and some given him in water to drink. He did not recover at once, but slowly came back to health, and then was set aside from the church.

His example was the means of leading several others to consult witch doctors. The others have all been received back into good standing, but it was fitting that one who began the evil should be the last to be restored. This man has come to the point where all his self-righteousness is gone; and in tears, with every evidence of true repentance and after five years of careful walking while he waited under discipline, he came back at last to the Lord's table. I'm so glad.

OUT OF POVERTY THEY MAKE GIFTS

Today the outstations brought their gifts at the morning service. They amounted to nearly half a *contour* in money. This means a great deal, for the people are in straits. Taxes are heavy, hunger pressing, unpaid labor keeping them from providing for their needs, yet they sold a little corn, and in various ways got together for their gifts for the Lord almost five hundred *escudos*.

A MISSIONARY SHRINE AT WAIOLI

By BREWER EDDY

Dr. Eddy recently returned from Hawaii, where he saw much to remind him of the early missionaries of the Board to the "Sandwich Islands," and of their constructive work there. He refers here to one house and home that particularly won his interest.

The Missionary Homestead at Waioli. Left to right: Miss Elsie Wilcox, granddaughter; two great-grandchildren; and on extreme right: Mr. Samuel Wilcox, the son of Abner and Lucy Wilcox. Rev. Henry P. Judd, Secretary of the Hawaiian Board, second from right end.

THE beetling cliffs of rugged, volcanic mountains rise, perhaps, two thousand feet from the edge of the sea. The peaks are hid in gathered clouds drifting on the trade winds, and a number of waterfalls can be traced on the seamed face of these mountains, waving from cliff and cornice in a series of ribbons of white foam to the plain beneath. Just in front, the little harbor of Hanelei is rimmed with foam-crested breakers, leaping across the reef barriers to break in thunderous roar on the sands of powdered coral. The narrow plain, threaded by the mountain streams in their brief course to the sea, is fertile and fruitful today, and must have been so for the Hawaiians in that distant decade when the first American Board missionaries built the house and the church at Waioli.

It was in 1837 that this comfortable New England house was set up by "Father" Alexander, the first missionary; and here a few years later there came to live Abner and Lucy Wilcox, missionaries of the Board to the Sandwich Islands. Mr. Wilcox was born in Harwinton, Conn., in April, 1808. When he was twenty-three he had made his life decision, and set out as a teacher from Boston on December 14, 1836. His first work was at Hilo, but he turned to Waioli on this island of Kauai in 1847, and in this spot had charge of a school for selected boys and girls for more than twenty years. With one brief visit to Boston in 1851, he remained on the island until his return to the United States in 1869, doubtless in broken health, as he died at Colebrook, Conn., August 20 in that year. His wife was Lucy Eliza Hart, of Norfolk, Conn. She apparently died one brief week before her husband, in Connecticut.

It is of those twenty years in the old house at Waioli that we are thinking. The remarkable story of the rapid turning of the Hawaiian people from their tabu, immorality, and semi-savagery toward education, moral living, and Christian civilization has been told too often to bear repetition. But as one of the formative factors in that transition stands the white house beneath the huge trees under the overhanging mountains at Waioli.

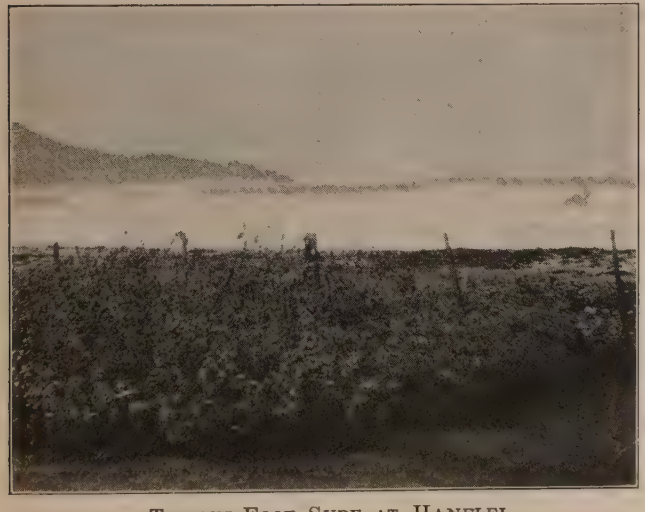
We open the doors of the bookcases to study the old volumes there gathered. It is the library of an educated and cultivated mind. A few of the titles are worth jotting down. There are the volumes of Dwight's theology, of Finney's sermons, of Chambers' "Miscellany of Useful Knowledge." Thirty volumes of the "Christian Library" furnished lighter reading, while Baxter's "Saints' Rest" and "Persuasives to Early Piety" were evidently handed piecemeal to the classes in the school.

There were children in the home. Two are liv-

ing today. George N. Wilcox, in his eighty-fourth year, and his brother, Samuel Wilcox, were evidently brought up on the Aimwell Stories about Marcus, Jessie, Clinton, Ella, and Oscar. Here on the boys' shelf is Captain Marryatt's "Masterman Ready," "Settlers in Canada," "The Mission"—a story of South Africa, based on the British mission in Kaffraria. There must have been girls in that home, for here are the "Susie Books"—"Susie's Little Servants," "Susie's Six Birthdays," "Susie's Six Teachers." What more is necessary to paint the picture of a home circle, of some degree of comfort, and marked by the pious training of those early decades?

As we wander through the rooms, we note bits of furniture and household furnishing, the like of which can now be found only in the earliest homes of New England or in the antique shops: candle snuffer, warming pan, spinning wheel, a crane hanging over the coals, a lantern with its cover of perforated tin. The china closet contains pieces that have survived the years. It must have been a happy and godly group around the old fireplace that occupies one end of the house, and is plainly seen in the picture.

Upstairs in the bedroom is the choicest bond that linked those distant friends with the homeland in Connecticut. Here is the original bedspread that in 1851 was sent out as a precious gift from Norfolk, where Lucy Hart Wilcox had lived. Apparently the promoter of the gift was Mrs. Sarah Eldridge, the wife of the pastor in Norfolk, Conn., who had been a close personal friend of Lucy Hart. The quilt is arranged in squares, and the center block of each square bears the signature of the girl who worked the square, or some member of her family. Among many other names, the following appear: Orpha Vining, Simsbury, Conn.; Fannie Maria Gaylord Hart; Dudley Norton of Norfolk, a deacon of the Norfolk Church, after whom Mr. Wilcox's oldest son, George, was named. There is the signature of Betsy Spaulding Adams of Canaan, Conn.; Frederick Spaulding of Norfolk; Abbie



TWELVE-FOOT SURF AT HANELEI
A view from the verandah of the Waioli Homestead

THE DESCENDANTS OF THE WILCOX NAME
Left to right: Mr. George M. Wilcox, Mrs. Samuel Wilcox, Mr. Samuel Wilcox

Brown of Norfolk, accompanied by the date, April 26, 1851; Elizabeth Barnard of Colebrook; Mrs. Lucy Pond of Torrington; Mrs. Marie Battell Humphrey, and Mrs. Emma Battell Eldridge of New Bedford, with the date, April, 1851; and a last name, Rosanna Spencer of Torrington. There must be many living descendants of these friends of early missions.

It would be pleasant to trace the friendship between these good friends and the little family by the sea on distant Kauai. The missionary box must have meant vast'y more in those days when the mail came but once or twice a year. The thousands of stitches on the quilt are symbolic of the labor and the lives that have gone into the building of the Kingdom around this old world.

There on the wall hangs the passport, No. 4461, given by the United States Government to Abner Wilcox on July 26, 1836, and signed by Anthony Dickins as Secretary of State. And yonder is the certificate of appointment by the American Board, December 3, 1836, bearing the famous name of Rufus Anderson, followed by the names of David Green and W. J. Armstrong.

In the correspondence between Abner Wilcox and the Board there are letters dated October 4, 1839, March 25, 1841, and May 5, 1842, all written from Hilo; nine letters between 1844 and 1859, mostly written from Waioli; and eighteen letters between 1860 and 1869, covering the details of their school and the problems of their return to America.

The picture of these years is that of a quiet and growing family circle; for he speaks of his "five sons now growing to manhood" and the problem they represent in education and training. He frankly discusses with Dr. Anderson the wisdom of returning home to America to educate his boys. The changes which were to come in the Islands persuaded Mr. Wilcox that there would be more need for the ordained preacher as leader of the independent Hawaiian churches than for teachers in charge of separated schools; so he felt the possible wisdom of his withdrawing from the mission for

some years before his return. He never touches the details of his family except in the case of a crippled son. There are references to his share in the marvelous revivals of Titus Coan.

The later years of the Wilcox family saw that upheaval in missionary policy by which the American Board gradually withdrew its support from the missionaries on the Islands while they, by their own agreement and judgment, looked for their support to the Hawaiian churches and institutions served by them.

From the missionary history, it is quite clear that this step brought many heart-burnings and some hardship, but in the end it developed the independence of the Christian Church in the Hawaiian Islands, and led to the splendid work of the Hawaiian Board, which continues to grow to this present day, with a budget for 1925 of over $125,000.

This was the first mission of the American Board to become entirely independent. It will always remain an ideal and an example to every other mission in the world. The student of missions must, however, take into account this fact: in the Island world the native race was aided in its fullest development by the business capacity and industrial growth of the American settlers who developed the industries and the market for sugar and, in later years, pineapples.

It can hardly be said that the wonderful growth and enrichment of Hawaii, as a present territory of our country, is due solely to the uplifting power of the Gospel of Christ or to the marvelously successful missionary endeavor which began in 1819. The same Gospel, the same heroism, the same devoted investment by the Christian homeland would not guarantee similar results in Africa or in any other land more completely divorced from the energy, inventive genius, and progressive power of the men who have built up the wealth of the Hawaiian Islands. On the other hand, the foundation on which this modern structure rests was laid by those early missionaries. Their teachings are felt in the moral principles of the homes and the communities of the Islands today, and their names are revered in such shrines as this at Waioli.

PINEAPPLES AND PRECIPICES ON WAY TO HANELEI

THAT THEY MAY BE ONE

BY JAMES K. LYMAN

Mr. Lyman, en route to Turkey after a furlough, writes of a striking spiritual experience that came to him and his associates on shipboard.

ON the steamer by which we returned to Turkey there was quite a party of missionaries coming to Greece, Constantinople, Syria, and Persia; so we had a very congenial and helpful group. However, the first suggestion for a Sunday service came from a Moslem, a young man who had attended the American University of Beirut and had been in America for study. I was on a committee with a Moslem and a Jew to arrange for the services on the boat. We were able to arrange a service of worship acceptable to all. It was wonderful to think that we could all worship together as brothers. There were Turks and Arabs, as well as Jews, Rumanians, Syrians, etc. I think there were over twenty languages spoken on board. It was a pleasant and profitable time.

JESUS AND I, ONE

Not all separate but one, Jesus and I are one;
One, like a musician's hand and his lyre;
One, like thought and speech;
One, like the nose and sweet odours;
One, like mother and babe;
One, like the guide and misled wanderer;
One, like life and body;
One, like oil and the flame of the lamp;
One, like rain and the lake it fills;
One, like water and fish;
One, like the sun and the day;
Jesus and I are, forever one. N. V. TILAK.

Mr. Narayan Vaman Tilak, as vernacular editor of the *Dnyanodaya*, the weekly paper of the American Board's Marathi Mission, as instructor in the Theological Seminary at Ahmednagar, as a speaker of marked influence over all classes, as a fruitful contributor to a truly Indian interpretation of essential Christianity, and particularly as an author of powerful and popular hymns and other Christian poems, was a uniquely significant figure until his death, 1919.

SPANNING A HALF CENTURY

By ALDEN H. CLARK

Mr. Clark has been closely associated with Dr. Robert A. Hume, of India, for twenty years, most of the time being spent as member of the same station, Ahmednagar. He writes in deep affection and with a keen sense of obligation to Dr. Hume for the broadening influence of the latter's mind and spirit.

"AND how is Dr. Hume? What a wonderful man he is!"

The speaker was Sir George Lloyd, who has recently returned to London after a term of distinguished service as Governor of Bombay. I was having a delightful chat with him about conditions in India, in general, and in particular about our plans for social service in Bombay. He had expressed himself enthusiastically in approval of these plans, but a new note came into his voice as he spoke with unmistakable affection of Dr. Hume.

Sir George Lloyd is one of a long line of Governors and other British officials who have honored this American missionary and have turned to him for information and advice. No less distinguished is the succession of Indian leaders of many classes and creeds who have regarded Dr. Hume both as a personal friend and as a friend of India, while his place in the hearts of the Indian Christian Church in Western India is unique. No wonder that all these classes united to pay Dr. and Mrs. Hume signal honor at the recent celebration of the fiftieth anniversary of his coming to India as a missionary. A host of his warm friends in America, many of them leaders in the church and prominent in business and politics, would have desired to unite their expression of affection and respect with those of his Indian friends had they known that this celebration was to take place.

It would be impossible for us to pass, even in hurried review, the great changes which have taken place in the world during these fifty years. When Dr. Hume went to India, she was still resting under the shadow of the great mutiny. There was no thought of political liberty. The Christian Church in India was in its infancy. The almost universal attitude of Indian Christians toward the missionary was one of submission to a superior authority.

In 1880 came the enlightened Viceroy, Lord Ripon, with his pronounced liberal point of view. He stirred Indian aspirations for a greater share in their country's political life by encouraging the founding of the Indian National Congress, and in many other ways stimulated the ambitions of the educated classes. Dr. Hume was in the heartiest agreement with this policy. He was selected by the citizens of Ahmednagar as a representative in several of the earlier sessions of the Indian National Congress, and took an active part in its proceedings. It was an almost unheard-of thing for a missionary boldly to enter the political life of the country in this way, and some of India's highest officials, as well as of his fellow missionaries, questioned the wisdom of

On October 29, 1924, Dr. Robert A. Hume completed fifty years of missionary service in India. This noteworthy event called forth a remarkable series of expressions of sympathy and appreciation from fellow missionaries, Indian Christians, government officials, and numerous non-Christian friends and admirers.

On November 1st the real celebration came at Ahmednagar, Dr. Hume's mission station. A great throng filled the church. The tribes came up from all quarters of the mission, and in a meeting lasting nearly two hours testimony was given to the wide and lasting influence of the work of Dr. and Mrs. Hume. The Collector of Ahmednagar, Chief Magistrate of the district, in a striking speech, showed how a long series of officials before him had looked to Dr. Hume for aid in times of plague and famine and had appreciated his sympathy and counsel. The President of the Ahmednagar Municipality spoke of Dr. Hume's value as a citizen of Ahmednagar and the esteem in which he is held by all its people. Missionaries of the United Free Church of Scotland and of the Church of England bore testimony to cordial Christian fellowship for years.

Many letters and telegrams were received, among them a personal letter from the Governor of Bombay, and others from members of Council, the Bishop of Bombay, and other prominent men, Christian and non-Christian.

A letter received by Dr. Hume from the Indian Minister of Education for the Bombay Presidency expresses the feelings of many thoughtful Indians upon the completion of such a life of service. He says: "Had I known of the celebrations I would have motored down (from Poona, 73 miles away) to congratulate you on the 29th. I may assure you that all right-minded Indians appreciate the work you and other missionaries are doing, not with any worldly aim in view, but with a sincere desire to do your and their duty by God and man."

William Hazen, Secretary,
Marathi Mission.

Dr. Hume's course. Yet when they fully understood the motives which actuated him, their objection was removed. Dr. Hume has been consistent in his sympathy with the aspirations of Indians, in his desire to permeate all aspects of Indian life, including the political, with Christian influence, and in his most vigorous advocacy, by tongue and pen, of the policy of moderation. An interesting fact is that his outspoken admiration for British rule in India has not seemed to injure his position of influence with Indian leaders who have often differed with him greatly in their own political views.

In the development of the Indian Church, the part played by Dr. Hume has not been so spectacular as his former connection with the Indian Congress, but it has been no less significant. Always Dr. Hume has been pressing upon the Indians the necessity of their taking the responsibility for the Christian program in India. He began by having charge of a missionary district. As soon as it seemed practicable for him to do so, he placed much of this responsibility upon an Indian, and later on he personally trained and placed in full charge of this district a fine Indian leader.

The next step was the formation of the Indian Mission Board, which has taken over not only this district, but four others in the area of the Marathi Mission. Every pastor who is now serving in this area, and many who are leaders in other missions scattered throughout Western India, have come under Dr. Hume's personal influence in his seminary classes. They gladly bear testimony to the fact that they have gained from him not only a great enrichment of their own religious life and thought, but a new impulse toward assuming responsibility as well.

No estimate of the fifty years of missionary service of Dr. Hume would be adequate which did not take into account the place and work of Mrs. Hume. During the thirty-seven years of their married life she has been a most active and sympathetic co-worker with her husband. Their home has been a remarkable center of hospitality and of outgoing Christian influence. Mrs. Hume has been as devoted and efficient a worker for the women of Ahmednagar as her husband has been for the men.

A difficult and significant service which Dr. Hume rendered with characteristic efficiency was his leadership in famine relief. Western India had three terrible years of rain failure, from 1899 to 1901. The cumulative effect was to leave many millions of her people on the verge of starvation, while the actual deaths ran into the millions. Dr. Hume, by timely letters and wires to America, helped to arouse the American public to this situation, and he was the one to whom several bodies naturally turned as the executive of their famine relief efforts. The amount of relief given, either in money or in grain, by various agencies, was over a million and a half dollars; an unprecedented expression of benevolence for that time. Dr. Hume's broad-minded policy, his efficient organization, and his remarkable executive ability assured the successful administration of a large part of this aid. His careful and thorough reports to the home constituencies made it possible for them to realize the value of their assistance, and kept up their interest in such a way that many of them continued to send money to support the thousands of orphans who had to be taken care of for years as a result of the famine.

How broad was Dr. Hume's interpretation of his missionary work can well be seen at this point. Although himself primarily a religious teacher, yet for the sake of the economic betterment of India, and especially in order to prepare these orphans for a useful career in their country, he undertook the heavy financial and general responsibility of bringing to India two

DR. AND MRS. ROBERT A. HUME "ENGULFED IN GARLANDS"

At the close of the meeting, Dr. and Mrs. Hume descended from the platform to two chairs before it (shown in the photograph), where they sat, and were literally loaded with garlands from every organization of Christians in the city, the district, and the mission. This beautiful custom of our Indian friends is no mere perfunctory ceremony, but is a real expression of love and gratitude for service which God has made possible among and for them.

American experts; one in agriculture and the other in industry. For years Dr. Hume was chairman of the Industrial Committee of the Mission.

We have said enough to indicate some of the notable lines of service which Dr. Hume has rendered to the foreign field. But any estimate of the significance of his fifty years as a missionary would be incomplete which did not take account of his influence in the Church in America. It so happened that at the time of his first furlough home, after eleven years of service, the American Church was in the midst of a controversy which came to a head in the policy of the American Board. The question at that time centered around whether there could be any future probation for those who did not in this life confess their faith in Christ. Dr. Hume, in an address in Andover Theological Seminary, stated that he held the liberal point of view. At that time, the Home Secretary of the Board was a pronounced conservative, as were the majority of the Prudential Committee and its Chairman. Dr. Hume's statement received wide publicity. Naturally, his return to the field was questioned by these conservative leaders. They thought that such a position as he held would cut the nerve of foreign missions. Dr. Hume is not a controversialist. He greatly deplored this discussion, yet quietly maintained his own position even though he was detained in this country and his ultimate return to India was brought in question. Liberals were strongly aroused by his detention. He was so obviously a man of deep faith and missionary spirit, and he had made such a record of efficient missionary service, that his case became the rallying point for the more progressive elements in the Church. It was next to impossible for the Prudential Committee permanently to detain Dr. Hume and he was allowed to return. Many of the prominent leaders of the Church felt that he was one of the largest influences leading to the broadening of the spirit of the Church.

Dr. Hume has always been a strong influence in America toward a larger understanding of the Orient and the liberal interpretation of Christianity. His book, "Missions from the Modern View," had a profound effect on the thinking of many strong supporters of the Church. In this book, in his more recent "An Interpretation of India's Religious History," and in his many addresses and articles, he has made abundantly clear the fact that the modern view has a Gospel of winsomeness and power which Oriental peoples can and will accept.

Photo by William Hazen

The General Council, Marathi Mission, Ahmednagar, November, 1924. It went on record with one accord, expressing its gratitude for Dr. and Mrs. Hume, and what they have meant to India and the Native Church.

What sort of a man is this missionary who seems equally at home in fellowship with British Governors and Indian political leaders, who has had profound influence on the Church in America, and has been one of the great dynamic forces of the Church in India? Many of the readers of the *Missionary Herald* have probably seen his short figure and have heard him give one of his characteristic messages. Well do I remember the day, a few years ago, when he landed in Boston, and, driving immediately from the boat to the American Board Rooms, was introduced to the group of fifty or more young missionary candidates. As he stood before them he burst out into a hearty laugh, and in the simplest and most informal way told that group of young people what a good time he had been having all his life as a missionary. Many of these young people regarded his

five-minute talk as the most notable event of the crowded program of this conference. It was significant for them to meet a missionary at seventy years of age who still had such zest for missionary service and had enjoyed his career so much.

More significant, however, than his humor and good fellowship—indeed, the most fundamental characteristic of Dr. Hume—is the immediacy of his religious life. God is so real and so near to him that often he will pause in the midst of a conversation and, without any change of voice or attitude, offer a prayer. It is his closeness to God which is the fundamental cause of Dr. Hume's great influence. Intimately associated with it has been his closeness of human fellowship with all whom he has met. Once he said to me, "I don't know any one in the world for whom I do not feel sincere good will." This he said in spite of the fact that at the time he was being misunderstood and bitterly attacked. Indians have dared to be absolutely frank with Dr. Hume, knowing that he would never cherish resentment against them and, no matter what they might say that he would always seek their good. It was always a matter of principle with him to cultivate the acquaintance of the changing group of officials and Army officers who came to Ahmednagar. He gave lavishly of his time and experience to younger missionaries, to Indian young men seeking a career, to every one whom he could in any way influence.

It is this combination of intimacy with God and intimacy with all types of fellow men which has made it possible for Dr. Hume to keep abreast of the times during all these fifty years. Theologies and creeds have never been his primary interest. Many American leaders have found inspiration from the leaflets which he has prepared primarily for the educated classes of India. These leaflets have been the principal cause in the conversion of some High-Caste Indians. In one of them he gives as his fundamental characterization of God this simple sentence: "God is near; God is good; God is friendly."

The greatness of Dr. Hume is not primarily intellectual, although his mind is powerful and his thinking clear. His greatness is not primarily that of a missionary statesman, although he has the executive efficiency and the power to relate details to great principles which give him claim to that title. His greatness is primarily that of the prophet, who brings his fellow men nearer to their God. The world is immeasurably richer because of his fifty years of service. We hail him at this notable anniversary.

Rev. Fred Goodsell, First Field Secretary, Turkey, 1924

Mr. Goodsell is attending the big Foreign Missions Convention at Washington. He brings to the Board a report of conditions in his mission field, and will confer with the Prudential Committee on important questions of policy.

NEW LIFE AT BROUSA

By FRED F. GOODSELL

Rev. Fred Goodsell is the first Field Secretary of the Turkey Mission. His duties carry him into every part of the field. The following grew out of his recent visit to Brousa. Mr. Goodsell has been called by the Board to America in connection with the Foreign Mission Convention at Washington. He returns soon to his field.

ON Saturday, November 15, 1924, Mr. Tobin, Physical Director of the Constantinople Young Men's Christian Association, joined me for a brief trip to Brousa. We left Constantinople by a little Turkish boat, the *Nilofer*, and after four hours reached Moudania, a port on the southern rim of the Marmora. Moudania was made famous in October, 1922, by the conferences between the Allied and the Turkish representatives, which resulted in the temporary delay of the victorious Turkish Army in its march upon Constantinople. The issues settled at that time in Moudania assured the peaceful occupation of Constantinople by the Turkish Army and prevented a repetition of the tragedy of Smyrna.

Photo by Fred Goodsell

Niyazi Bey, a teacher in Brousa. November, 1924.

The narrow gauge railroad from Moudania to Brousa winds through olive orchards and mulberry groves, across rolling hills and through fertile valleys to the foot of the snow covered Keshish Mountains, which form a great wall southwest of the plain of Brousa. The city lies on the lower slopes, cut into many parts by the beautiful irregularity of wildwood, mountain torrent, castle crag, and gentle slope. The prevailing north winds, as they beat against the mountains, deposit their moisture in mist and rain so easily and frequently that the climate seems unpleasantly damp at most seasons of the year.

Miss Jillson with Some of the Staff and Students at Brousa

Many facts combine to make Brousa an interesting place. Silk, tobacco, and rice are the chief commercial commodities, determining the habits of a large section of the population of the province of which Brousa, with a population of approximately 50,000, is the center. Within the city limits lie the tombs of the first two Ottoman Sultans. These and the justly celebrated "Green Mosque," as well as other buildings dating from the early years of the Ottoman Empire, are exquisite examples of classic Ottoman art. Several hot sulphur and chalybeate baths form an attraction of another sort.

Photo by Fred Goodsell

Arslan Bey of Brousa, a new type of social worker in Turkey.

Brousa feels the new impulse of national life which has electrified the Turkish people. This is not so evident as yet in commercial lines as it is in plans for educational and medical institutions in the province. One feels the stir of a new hope. Officials as well as young men in all walks of life are seeking as they have never sought before for "life." That very word in Turkish is met so frequently that it almost startles one. Misconceptions are rife, but a remarkable expectancy and receptivity undeniably exist. The superintendent of public instruction of the province told me that there are today 215 schools where there were less than half that number ten years ago. Brousa is one of the eight centers where the Government is developing large hospitals and a variety of kindred institutions. The promise of the future of Turkey recognizedly depends upon the development of trained minds in sound bodies. I cannot but feel that Turkey is making unprecedented efforts to achieve, in spite of distressing handicaps, that ancient ideal for herself as a nation. In this effort she merits friends who are not too unsympathetic to understand nor too selfish to lend a hand. The great query is as to whether she will have the insight and courage to mobilize moral as well as economic forces.

The Woman's Board for the Pacific has for many years stood back of the Girls' School in Brousa. Miss Jillson, who first came to Brousa in 1910, has performed the very difficult task of guiding the school through the troubled waters of a well-nigh complete change in constituency. Today eighty or more Turkish girls attend the school, many of them being the daughters of officials and from other influential Turkish homes. There seems to be no *local* reason why the long-cherished plan for a well-arranged new school building should not be carried out. The W. B. M. P. has ap

propriated the necessary funds, plans for the building have been drawn, and ample space for building is available without additional expenditure. Miss Jillson feels with increasing urgency the need for proper classrooms, for a suitable assembly hall, for a chemical and physical laboratory, as well as for a gymnasium. The present school building was erected over fifty years ago, and while its usefulness is by no means ended, its deficiencies are more keenly felt as the standards for school work in Turkey rise. Miss Sanderson pleads especially for the gymnasium, which she can make the center of her plans for physical education.

These are days when every member of our staff is studying his environment as never before. We are called upon to use our wits and abilities in developing new ways of expressing our message of God's love and purpose. Circumstances have brought us face to face with needs which challenge our moral insight as well as our practical ability to serve the Turkish people in the name of Christ. We are seeking to conserve and develop our educational and medical work by adapting it to present conditions just so far as possible; in addition, we must be ingenious and mobile in blazing new trails of service.

There is no question as to the wisdom of strengthening in every possible way the Girls' School. Miss Jillson and her staff have in a remarkable degree won the confidence and respect of the Turkish community, both official and non-official. The people of Brousa value the school for its English course, to be sure, but more than that, for its discipline and cultural qualities. That intangible but real thing called "atmosphere" which magnetic personalities create, makes up in large part for inferior equipment and a somewhat unfavorable location.

TYPICAL DAYS—TOURING[1]

By EDWIN D. KELLOGG

TOURING is a more or less technical term applied to field excursions of the missionary when he or she goes to examine schools or conduct evangelistic meetings in the churches or towns of the district in which his particular society carries on work. The experiences gathered upon such tour form one of the most treasured possessions of the missionary. The methods of travel differ greatly with individuals and what is recorded here may be very different from what another would record.

The Shaowu field possesses few facilities for rapid travel, going down river in a boat being the fastest we possess. The particular tour in question was made on foot, and the preparations and events recorded are of that type of travel. Sedan chair carriers do not figure in the account, and thus there is no delay resulting from opium smoking or refusal to go when and where the missionary wishes to go. But in either case there would be baskets to pack—no trunks or suitcases, but round bamboo baskets, which are fitted to swing easily from the two ends of the carrier's pole. They must not exceed a total weight of a hundred pounds or the carrier will be unable to swing them along easily nor make a full day's travel.

What goes into the baskets? There will be a thin cotton mattress, and other bedding, for the missionary will not trouble his hosts for these things. Very likely he prefers to sleep in his own bedding rather than that of another. There will also be a mosquito net with which to combat malarial mosquitoes, toilet articles, changes of clothes; also a lantern, for the tour will be made in a region where street lights are unknown. Then there will be books, a Chinese Bible and hymn book, tracts, Scripture portions, and other Chinese leaflets and books for use in his evangelistic work. An English Bible will probably go to make more speedily useful than the Chinese version, also a magazine or two for use in some leisure moments when it is restful to transport one's thinking into his native tongue.

We shall eat Chinese fare on this trip, sweet chocolate and cocoa alone being taken along for trimmings. A bar of sweet chocolate will go a long way when dinner is very late, or perhaps doesn't appear at all, or when we are starting in to climb a long, hard hill. A little kettle and solid alcohol outfit will furnish us the necessary heat for an early morning cup of cocoa. The baskets are covered, straw sandals are put on over the missionary's shoes, he takes his umbrella, and the journey is commenced.

. . . Home again after a 240-mile swing around our Southwestern circuit. Nineteen days on the road, 12 places visited, 23 received into church membership. The Kingdom cometh but the laborers are few. Pray the Lord of the harvest!

[1] From *Shaowu Bulletin*, January, 1924.

FOR THE CHILDREN

GOING A-VISITING IN JAPANESE CHILDREN'S HOMES

Adapted from a letter by Miss Katherine F. Fanning, who is in charge of kindergarten work in Kyoto, Japan.

WON'T you come with me as I go to call on some of the children that come to my kindergarten? They will be so delighted to see a little visitor from America.

We will go to Fuku Chan's house first. It has only two rooms and a tiny kitchen. Outside is a little porch, and hens and roosters strut up and down the porch and peek in through the low glass doors. In one room there are burning coals inside a sort of wooden cage, and over the cage a heavy quilt. We sit on a cushion on the floor and put our feet under the quilt, so they get as warm as toast. There isn't any stove, you see, or radiator or fireplace.

Fuku's grandmother brings us oranges and cakes, and we will have to eat an orange and carry the cakes home with us. Fuku brings us her picture-books; the pictures are so brightly colored they almost hurt our eyes.

We will go to Yasu Chan's home next. His father is rich and has lots of servants, but he makes Yusu's mamma wait on us just like a servant; and Yasu is so bashful, he covers up his face and won't look at us. I don't think he is as happy in his big house as Fuku is in her little one—do you?

NOW FOR RICE!

Haru Chan's mother works all day, painting kimonos, so we must go there in the evening. Haru whispers to her mother to bring tea and oranges, quick, but Haru herself is bashful and won't talk. Don't look at her or speak to her—let's see what she'll do. There! I *thought* she would climb into my lap when I stopped noticing her. Now she takes off my hat and peeps over my shoulder at you; she

would like to play with you but she is too shy. Her little sister is coming to the kindergarten too next month. She's almost a baby and holds on to her mamma's skirts all the time; and she won't come to you—no, not even when you hold out a stick of candy to her. But she'll learn fast in the kindergarten just the same.

Seizuke San, one of the boys who is going to graduate from the kindergarten soon, lives near Haru Chan. We must go there in the evening too, for his father sells fish in a shop all day. They can't give us tea, so they give you a piece of fish to carry home, and give me one too! What do you think Seizuke did after school one day? He didn't come home and didn't come home, and his father and mother were worried, for he has to go across a big river to get to school, and they were afraid he had fallen in and been drowned. But he hadn't. The water looked so cool and nice, he had just taken off his clothes and gone in bathing all by himself. I guess he got a good scolding when he got home.

We will go to one more place—Yuri Chan's home. His grandfather paints beautiful pictures, and he gives us one of a sparrow on a pine branch, which is lovely, and yet he did it in a very little while. What *are* they bringing on that tray? More food? Well, we'll *have* to eat it. It is boiled rice rolled up with seaweed and *raw* fish. No, don't turn up your nose at it; you needn't be afraid to taste; it's really delicious.

It is time to go home now, and I know you are tired. But come with me again some time, and come, too, to see my kindergarten. You will love to see the dear little children who haven't much fun at home—and some of them have very hard times at home—have such good times playing, singing, and working with the other kindergarten children, and with the teacher they love.

FENG'S MANIFESTO

The following is the proclamation issued by the so-called "Citizens' Army" under Feng Yu Hsiang. It is signed by the latter's chief of staff, General Chang.

Mr. Stanley, of Tientsin, who sends this translation to us, makes no claim upon us as a publicity agent of these military leaders. "Please do not understand that I am selling their stock," he says. "I am not. One hardly cares to be out in the market for this military bunch. But the document is interesting and may prove historic."

HEADQUARTERS OF THE FIRST DIVISION OF THE FIRST CITIZENS' ARMY

BE it known that from of old men have been warned of the evils and distress of war; and as to civil war, one of even low intelligence would hesitate to participate in it. A government trains soldiers in order to protect its citizens, and citizens pay taxes to support their soldiers—how could one for selfish ends precipitate an inexcusable conflict which can only mean suicidal destruction to the countryside? From the inception of the Republic, disturbances have been unending, taxes have increased five times over those of the Ch'ing Dynasty, the Treasury has been daily depleted—the citizens have no place of appeal while the nation hovers on the brink of destruction. The struggle between the North and the South is but a party strife, and our various alliances are all based on selfishness. I weep for my fellows who suffer under such disaster. When I think of all this, how great is my distress of spirit! Further, with the suffering of drought and flood so general that one cannot by the utmost effort accomplish adequate relief, why should one stir up strife?

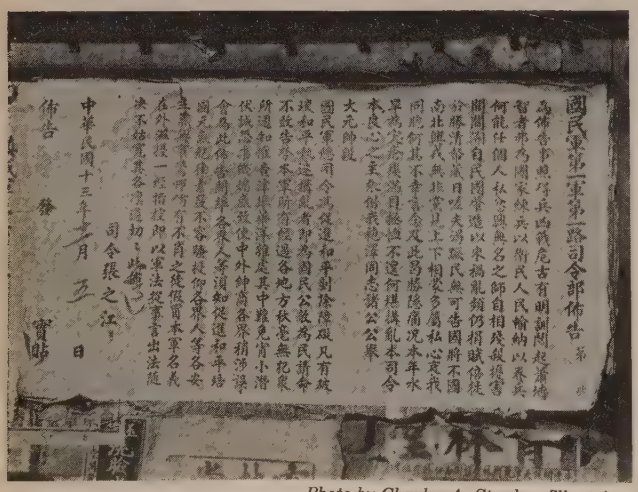


Photo by Charles A. Stanley, Tientsin

The first proclamation of the First Division of the First Citizens' Army

I, being General, prompted by my conscience and approved by my fellows, nominate the great leader Tuan and Marshal Feng of the Citizens' Army to bring to pass peace and to overrule our differences. Whoever attempts to break the peace and plots hidden evil is an enemy of the public. In making this suggestion I claim no credit for myself. Every one knows that wherever my soldiers have gone they have never exhibited any lawlessness. In a place like Tientsin, where foreign and Chinese interests of all kinds meet, it is inevitable that bad elements should start rumors which cause misunderstanding. For this reason every one should know that to bring peace is to restore the balance of government. The laws of a nation are strict and do not permit license.

Continued on page 106

AMONG THE FILES OF THE MISSIONARY HERALD

By OTIS CARY

III

A WELL-KNOWN book is entitled "The Romance of Missions." It does not contain what, if it could have been proved true and had then brought about its legitimate results, would have been the most romantic of all stories connected with missionaries of the American Board, for the newspapers of seventy years ago might then have announced in the biggest type employed for headlines:

A MISSIONARY IS CROWNED KING OF FRANCE.

The files of the *Missionary Herald* contain but little concerning the person who is the subject of this romance, and many parts of it must be gathered from other sources.

One of the most tragic events in New England's history was the attack that the Indians made in February, 1704, upon the town of Deerfield. Among their captives were Rev. John Williams, his wife, and some of his children. Others of the children had been killed at the house, and Mrs. Williams was tomahawked ere she had gone far on the way to Canada. Eunice, a daughter then aged seven, was afterwards married to an Indian. One of her daughters married an Englishman who was named Williams, but bore no known relationship to the Deerfield pastor. Their son was Thomas Williams, who married an Indian woman. In 1800 Thomas Williams brought two boys, John and Eleazer, as his sons, to Longmeadow, Mass., and left them in the care of Deacon Nathaniel Ely. The boys were very different in appearance and manners. John had marked Indian characteristics; Eleazer had brown hair, hazel eyes, and features resembling those of Europeans. They were regarded with much interest because of their connection with the Deerfield tragedy, and this accounts for the first notice that we find of them in our files. *The Panoplist* of November, 1805, says:—

> From a report of the Trustees of the Hampshire Missionary Society at their annual meeting in Northampton, August, 1805, it appears that the Legislature of Massachusetts have granted three hundred dollars to assist in educating two Indian lads, descendants of the late Rev. Mr. Williams, of Deerfield, who have been for several years under the care of Deacon N. Ely, of Longmeadow.

A footnote adds:—

> The Society for Propagating the Gospel among the Indians and others in North America have for several years past contributed fifty and the last two years 100 dolls. to the same purpose.

Last month it was noted that at the annual meeting of the American Board in 1811, as reported in *The Panoplist and Missionary Magazine* for September of that year, voted,

> That this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians in Canada and establish as soon as practicable a mission among them; and to forward this design that one hundred dollars be appropriated to aid the education of Eleazer Williams, a native of that tribe, and his preparation to enter on that mission.

Since this preceded the specific appointment of Mr. Judson and his associates, and since Mr. Williams reached his field of labor before they reached theirs, it will perhaps not be amiss to reckon him as the first missionary of the American Board. In January, 1812, he went to Canada, and *The Panoplist* of the next October gives as a part of the report of the Board's Prudential Committee the following:—

> Mr. Eleazer Williams, the Indian youth proposed for an Indian mission, and who is in a course of education for this purpose, partly at the expense of the Board, made a visit in the course of the last winter to his tribe, a journal of which has been seen by the Committee. . . . At present the prospect regarding the contemplated mission to the Caghnawaga Indians and that regarding our missions to the East are darkened by the war; but this darkness may be dissipated and brighter scenes open than men can foresee.

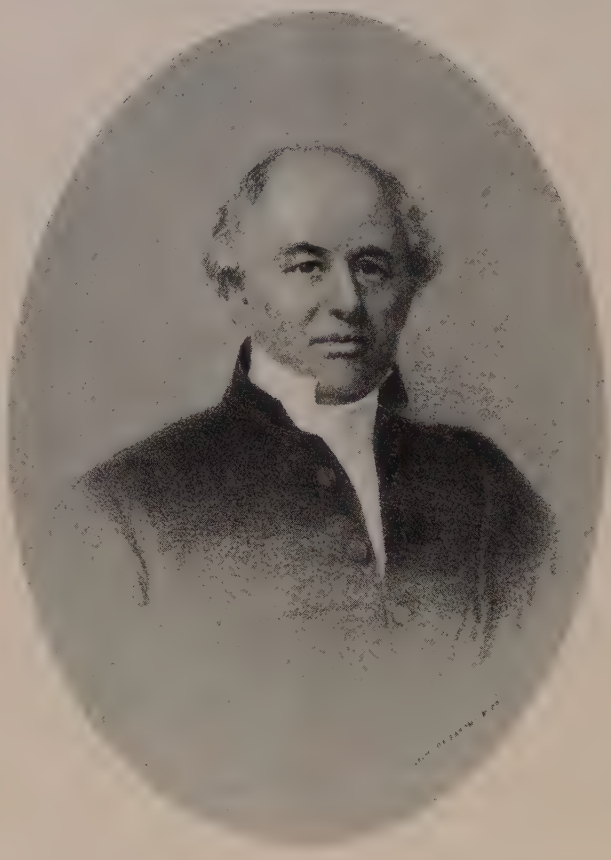
It was at this time that Mr. Williams was made a chief in the Iroquois Nation and given the name Onwarenhiiaki or Tree Cutter. The War of 1812, that so interfered with his plans, brought him into new relations, as he took an active part in preventing the Indians with whom he was associated from aiding the British. For this and for his engaging in the secret service of the United States he was criticized by at least one member of the Prudential Committee, who thought that he ought to have confined himself to religious activities, and also feared that what he did might prejudice the British against the Board and its work in Canada and India. At the Annual Meeting of the Board in 1831, as recorded in *The Panoplist* of September,

> The committee to whom was referred the case of Mr. Eleazer Williams presented the following report, which was accepted:—
> That Eleazer Williams, upon satisfying the Prudential Committee with respect to his departure from the course prescribed to him by the Board and engaging to place himself fixedly under their direction, may again be received under the patronage of the Board.

Several years afterwards the United States, in recognition of the service he had rendered at the time of the War, presented him with $10,000. This he used in building schools and supporting the missionary work in which he was then engaged; not, however, in connection with the American Board, for he had joined the Episcopal Church and been ordained to its ministry. He labored for some time among the Indians at Green Bay, Wis. He published several books in their language; and one in English, giving an account of Thomas Williams, was

published posthumously. He died at Hogansburgh, N. Y., in 1858.

But what has all this to do with the King of France? It will be remembered that at the time of the French Revolution the son of Louis XVI was put in prison. Simon, his jailer, asked the Committee of Safety: "What is to be done with this young wolf? He is insolent. I will tame him; but what, after all, is desired? Carry him away?" "No." "Kill him?" "No." "Poison him?" "No." "What, then?" "Get rid of him." In accordance with what he believed this to mean, Simon so starved and ill-treated the boy that he was soon reduced to a state of physical weakness and almost to imbecility. Afterwards, when under other keepers, he was reported as having died. Yet it was widely believed that another boy, sick unto death, had been substituted for the Dauphin and that the latter had been conveyed elsewhere. M. Genet, the French Minister to the United States, who himself had failed in an attempt to rescue the royal children, is said to have stated positively before several gentlemen in New York: "The Dauphin is not dead, but was brought to America."



ELEAZAR WILLIAMS, *alias* ONWARENHIIAKI, *alias* LOUIS XVII

"The first missionary of the American Board to reach his field of labor"

The connection between the two sets of events is found in a story that, though it was believed by many persons, has not gained general acceptance. In a condensed form it is as follows:—

In 1841 the Prince de Joinville, son of Louis Philippe, visited America, and while here, made inquiries for a person named Eleazer Williams, who was said to be living among the Indians. This led to his going, for no other known reason, to Green Bay. Mr. Williams's journals tell of having interviews with the Prince, in which he was told that he was the son of Louis XVI, and was urged as Louis XVII to sign a solemn abdication of the crown to Louis Philippe. In return, he would be given a princely estate, and royal property belonging to him would be restored. After careful and prayerful consideration he decided the question in a way of which he wrote: "My refusal of the demand made of me I am sure can be of no earthly good to me, but I save my honor." He further felt that any movement on his part to prove his royal origin would prove useless.

In 1848 Mr. Williams received a letter from New Orleans telling of an aged Frenchman who, shortly before his death, declared that he had taken part in bringing to America the Dauphin, who had become a missionary to the Indians, and was then known as Eleazer Williams. Though Mr. Williams had hitherto kept to himself what had been said by Prince de Joinville, he now consulted by letter with Rev. Joshua Leavitt as to what he ought to do. Mr. Leavitt, who was then editor of *The Daily Chronotype* (Boston), published in that journal what is probably a part of the letter, saying that it had been "received from a highly respectable gentleman (one who never trifles) who has a connection with the Indians of North America." In some way Rev. John H. Hanson, an Episcopal clergyman of New York City, became interested in the matter and published in *Putnam's Magazine* an article that caused a lively discussion on the question it proposed: "Have we a Bourbon among us?"

Among the asserted evidences of the identity of Mr. Williams with the Dauphin were his Bourbon-like features and several scars, such as were said to have been on the Dauphin's body. It was also noted that Eleazer's name was not in the baptismal register that contained those of eleven of Thomas Williams's children. To be sure, an affidavit, written in English and signed by Thomas's wife, asserted that she had given birth to Eleazer; but she did not understand English, and a second affidavit written at her dictation in the Indian language said that she had not known the meaning of the first, and she now spoke of him as her adopted son. The Prince de Joinville declared that he had not made the alleged statements to Mr. Williams and had met him only by chance. The latter assertion was contradicted by several persons who bore witness to his inquiries for the missionary that led to his going to a remote region not likely to attract a traveler having no special reason for visiting it.

Other arguments on both sides of the question are to be found in the periodicals of the time when the matter was being discussed, and in Mr. Hanson's book, "The Lost Prince," published by the Putnams in 1854. Later works in favor of the identification, such as "The Lost Dauphin," by A. D. Stevens (Oppington, Kent, 1887), and "The Story of Louis XVII," by Elizabeth E. Evans (London, 1893), contain little not to be found in Mr. Hanson's book.

Perusal of such a story leads one to think of the "might-have-beens." How different might have been the history of France and of the world if this missionary had claimed and succeeded in obtaining the throne. It was thought by some that the effort of Catholic priests in Canada to find evidence against the identification of Mr. Williams with the Dauphin was largely due to their apprehension of what might be the consequences if their fatherland should be ruled by a Protestant and, worse still, by a Protestant minister whose missionary zeal had been the means of converting to his own faith some of their Indian followers.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of December				For Calendar Year January 10 to December 31			
	1924	1923	Increase	Decrease	1924	1923	Increase	Decrease
A. B.	$56,086.00	$58,743.00		$2,659.00	$539,501.00	$612,736.00		$73,235.00
W. B. M.	23,647.00	28,459.00		4,812.00	252,709.00	259,784.00		7,075.00
W. B. M. I.	9,922.50	28,972.28		19,049.78	151,857.49	195,019.60		43,162.11
W. B. M. P.	2,478.00	2,302.00	$176.00		32,132.00	26,315.00	$5,817.00	
C. E. S.	12,090.00	12,449.00		359.00	119,186.00	119,473.00		287.00
C. B. Society	17,821.00	20,231.00		2,410.00	122,573.00	121,801.00	**$772.00**	
C. H. M. S.	22,885.00	23,788.00		903.00	146,342.00	157,961.00		11,619.00
A. M. A.	28,402.00	30,718.00		2,316.00	222,344.00	223,763.00		1,419.00
C. S. S. E. S.	5,071.00	5,534.00		464.00	66,859.00	67,072.00		213.00
C. B. M. R.	11,742.00	7,310.00	**$4,432.00**		62,860.00	47,250.00	**15,610.00**	
Annuity Fund	2,446.00	1,874.00	**572.00**		15,495.00	13,571.00	**1,924.00**	
Foundation	4,739.42				28,922.07			
Totals	**$197,329.92**	**$220,380.28**	**$5,180.00**	**$32,972.78**	$1,760,780.56	$1,844,745.60	**$24,123.00**	**$137,010.11**

METHODS AND PROGRAMS

A PROGRAM FOR THE WOMAN'S SOCIETY[1]

"Haven't you a simple program, one that can be put on without too much preparation in a society where we are all terribly rushed, but interested, and where we want some real information about China? The text-book programs are most of them so difficult and take so much time we simply cannot do them." This has been said to us by so many women that we are glad to be able to publish herewith one such program for which we are indebted to a sister Board. We have rearranged it somewhat to meet the needs of our Congregational societies. It will do for almost any church in almost any part of the country, and may be added to or taken from at the will of the committee. Next month we shall try to print another one of a similar nature, but a little different in approach. Let us know if you used them and if you found them helpful.

To the Leader: The idea for this program is that you should assign either before the meeting or at the time of the meeting some of the clippings to be read. If some bright women can get them into their heads a little in advance and give them in their own words, so much the better. That is true especially with the two little life stories, which would be greatly improved by being told, not read. There is but one so-called dramatic item in the program. That is "The Living Poster," Section 3. Prepare this a little in advance, but it will not take rehearsing, except a few minutes before the program, when it will be desirable to have the women presenting it simply practice where they are to stand. Read over the program yourself and you will probably see places where you can adapt it to your own needs. We suggest "In Christ there is no East or West," from the Hymnal of American Youth, as a good hymn to use in the program. You will, of course, supply Scripture, and a prayer for the women of China, the Christian leaders among the women, the Christian Church in China, and our own missionaries there. Make this prayer as definite as possible. (See Yearbook of Missions, 25 cents.)

. . . . . .

No. 1.—*Chinese Womanhood.* (Have one woman read the poem and another the prose.)

CHINESE WOMANHOOD

How sad it is to be a woman!
Nothing on earth is held so cheap.
No one is glad when a girl is born,
By her the family sets no store.
When she grows up, she hides in her room,
Afraid to look a man in the face.
No one cries when she leaves her home.
A hundred evils are heaped upon her.
Her face will follow the year's changes:
They that were once like substance and shadow
Are now as far as Hu from Ch'in.
Yet Hu and Ch'in shall sooner meet
Than they whose parting is like Ts'an and Ch'en.

—*Fu Hsuan.*

[*From a recent book of Chinese poems. Hu and Ch'in are two widely separated places; Ts'an and Ch'en are two stars.*]

Contrast the picture presented by the poem with that of the many Christian women in China today. Visualize the girls in the mission schools—gay, alert, full of life and love; the able alumnæ of these schools filling their places in the home and professional life of China with dignity and joy; the women members of the Christian churches radiant in the knowledge of the "love that passeth understanding"; the forward looking, purposeful Chinese students studying in the colleges of America. These visions alone, amid all the others which flourish where Christianity has found root, are a rich reward for all the effort, money, and life that has been given in carrying out the great commission.—*From the N. Baptist Board.*

. . . . . .

No. 2.—*The Chinese Flapper of Two Thousand Years Ago.*

Those who are quite out of patience with the rising generation may be consoled to know that they are only passing through an experience that the "grown-ups" of every age have had to encounter. The literature of every nation contains the laments of the middle-aged over the degeneracy of the young. Here, for example, is an extract from a poem composed by a Chinese poetess, the Lady Tsao, back in the very first century of the Christian era, when the Han emperors were on the throne.

"The present generation's children
Are very bad.
They have learned nothing.
Girls too are unwilling to learn.
They are stubborn and talkative.
They know little of woman's duties.
Thus they injure themselves and their superiors.
When grown they find themselves disgraced.
Then they are displeased with their parents
And think not to blame themselves.
Their evil words hurt their parents' ears.
Such girls are wild cats."

. . . . . .

No. 3.—*A Living Poster.* Let five women, with the words before the brackets on placards, form a living poster. Make the initial letters very large and if possible of a different brilliant color, so the word China will stand out. If these women can be robed in choir gowns or white robes, this will be more effective. Let each begin, 1.—"China is changing—How? In its young people going abroad to study, in the growth of industrial life, etc. 2.—China is honorable; it is the oldest civilization in the world; it has art and literature, etc." Let each woman give the facts under her heading—*telling them,* not just reading them. It will make you see China.

[1] Reprinted by permission from "Clipping Pages for Monthly Program Meetings," prepared by Mrs. H. C. Bell, published by Woman's Missionary Society of the United Lutheran Church.

FACTS ABOUT CHINA

Changing
- How?
- Young people going abroad to study.
- Growth of industrial life.
- Education of women.
- Christianity making headway.

Honorable
- Oldest civilization in world.
- Art and literature.
- Honesty.
- Artistic ability.
- Friendliness.
- Respect for parents.

Immense
- How large? Comparison.
- ¼ world's population.
- Yangtze longer than Mississippi River.
- Coast line over 2,000 miles.

New
- New Thought Movement.
- Western industrialism.
- Is Western civilization without Christianity desirable for China?
- Students and politics.
- Travel and foreign contacts.
- Loosening family restrictions.

Ancient
- Compass 2700 B.C.
- Silk industry 4,000 years old.
- Great Wall finished B.C. 214.
- Chinese cash B.C. 1103.
- Confucius B.C. 551.
- Same educational system A.D. 132—A.D. 1905.
- Printing—500 B.C.

. . . . . .

No. 4.

TWO GREAT LIFE STORIES

Among the new women of China none stand out more prominently than the Christian women doctors, educated in mission schools in China and in American universities and medical schools. The first of these in describing her own life in the words "I just look up—and lend a hand" tells us the type of service that is rendered by them.

Dr. Mary Stone—was born in a Christian home in China "on the first day of the third moon," fifty-one years ago. The little black-eyed girl, whose parents were among the first Christians of China, was baptized and consecrated to "Heaven's Lord!"

She grew up with unbound feet, the first girl in all Central and West China, not a slave, to have her feet left as God made them.

Her father, coming in touch with a mission hospital, began to plan for her to have the useful life of a woman doctor. An American missionary taught her English, besides her other studies; an American university, Michigan, gave her a degree in 1896 and her days of service for China began.

The Story of Dr. Ida Kahn:—This great Chinese woman was born, like Dr. Mary Stone, in the year 1873. But she was born in a heathen home. According to the custom the fortune teller was called to consult with the mother about the fate of this baby. This old blind man ordered that she should either be put to death, or else given away, for "you will never have any sons if she is allowed to live in this house." The mother did not want to kill her baby and her husband did not compel her to do so. Another fortune teller was called and a husband found, but alas, it was discovered that Ida had been born under the dog's star and her intended under the cat's, which was just the opposite of what it should be. No telling what might have happened if a missionary had not heard the story and taken the little, unwanted girl. At twelve she was baptized, at eighteen she passed the examinations for entrance to the medical department of Michigan university.

In two years she finished her work and began her work in China. A lawyer said to her: "I am glad you are going back to China, as doctors are needed more than missionaries. "No," said Dr. Ida, "I do not think so, eternity is longer than time."

Both of these young doctors, who minister to many thousands yearly, feel that to feed and heal the soul is the more important work, and that to lead their weary sisters to the Great Physician is the great opportunity of their lives. These two stories are given to show the kind of women leaders that are coming up in China.

. . . . . .

No. 5.—*The Political Awakening of the Chinese Women.* The Woman's Rights League of China calls for these things in China. The demand came first from the girls of the remarkable Christian college at Nanking—Ginling College. They were studying in 1922–23 the application of Christianity to social conditions, and soon began to demand that the theories taught in the classroom should be put into practice. The first change was a fair rate for ricksha-pullers and the awakening spirit has found expression in the following demands of a women's movement that has spread all over the ten provinces.

1. All educational institutions shall be open to women.
2. Women shall have the same constitutional rights as men.
3. The relation between man and wife, parents and children, rights of inheritance, property, and conduct laws shall be based upon the principle of equality.
4. Marriage laws based upon equality between men and women shall be enacted.
5. For the protection of girls the "age of consent" shall be incorporated in the criminal law, and a law shall be enacted whereby the taking of concubines shall be considered as bigamy.
6. Licensed prostitution, the slave trade, and foot-binding shall be prohibited.
7. Protective labor legislation based upon the principle of "equal pay for equal work" and "protection of motherhood" shall be enacted.

If there is time in your program, add the life story of one of our Congregational Chinese Christians. Take for this one of the stories from "Women Leaders of Present-Day China" (Chinese Christians Worth Knowing). Order this from your own Woman's Board; price, 5 cents. In case there is not enough time for additional material, you may substitute this for one of the biographies given in the program.

THE BOOKSHELF

Modern Turkey. By Eliot Grinnell Mears, M. B. A., F. R. Econ. S. Macmillan Company. Pp. 779. Index. Price, $6.00.

"Modern Turkey" is what its title implies. It brings the political, racial, religious, educational, and general conditions dominating Turkey up to date. While Eliot Grinnell Mears is the author, himself personally familiar with the Near East through his services as American Trade Commissioner at Athens and Constantinople, and a member of the American Military Commission to Armenia and Transcaucasia in 1919 under General Harbord, he has commanded the coöperation of a long list of experts as writers. These include Dr. Patrick of the Constantinople College for Women; Prof. Paul Monroe, who has personally inspected the educational conditions in that country; Dr. Walter Booth Adams, professor in the Medical College of Beirut University; Howard Crosby Butler, fellow of the American School of Classical Studies at Rome, and head of archæological expeditions in Syria; Louis Steig, Consul in Bulgaria and Turkey and Director General of the Imperial Ottoman Bank at Constantinople; Suleiman Sirri Bey, former Turkish Director General of Public Work in Turkey; Jemal Bey, Director General of Mines; G. Bie Ravndal, Consul General of the United States to Turkey; Ahmed Emin Bey, Editor of the *Vakit* at Constantinople. There are other authors associated with Mr. Mears in the production of this book of nearly eight hundred pages, covering not only the usual subjects of races, religion, and social conditions, but also Archæology, Public Health, Transportation, Land Tenure, Irrigation, Agriculture, Forests, Mines, Commerce, Concessions, Finance, Government, Capitulations, the Press, Young Turk Movement, International Relations, and the present Kemalist Movement.

A copious appendix of two hundred pages contains information of great value, covering populations, modern chronological data from 1908, with copies of a large number of historic documents relating to Turkey's entrance into the War, Allied agreements regarding Turkey entered into during the War, the Mudania Armistice terms, and the Allied Lausanne Treaty in part.

This comprehensive volume closes with the most complete modern bibliography upon the Near East ever attempted, including an extensive list of periodicals, books, and source materials dealing with modern Turkey and issued during the past fifteen years. The references cover English, French, German, and Italian languages. Little, however, is included which deals with military campaigns, atrocities, or other one-sided propaganda.

The Index alone comprises eighty-eight pages. The book is embellished with twenty-eight original half-tones and six maps. The Introduction is by Admiral Bristol, the American High Commissioner at Constantinople since 1919.

No student of the Near East can afford to overlook this book, which is essentially an up-to-date encyclopedia, as well as a fascinating story of one of the most interesting and significant portions of the world and one of its present problems.

J. L. B.

The Beauty of the Purple. By William Stearns Davis. New York: The Macmillan Company. Price, $2.50.

Fiction based upon the history of religious wars often has a place in a missionary reading course. This could well be true of the book under review. A romance of imperial Constantinople when that city was besieged by the Saracens in 717 A.D., the story reflects that spirit of antagonism between the Christian and the Moslem which has caused so much bloodshed in the Near East during the last one thousand years, and which is still rampant. The author unwittingly helps to a knowledge of those forces that the missionary has to take into account as he strives for a better understanding among the peoples of the Levant.

Walter Russell Lambuth, Prophet and Pioneer. By W. W. Pinson. Nashville, Tenn.: Cokesbury Press, 1924.

Another missionary biography—and a good one. Bishop Lambuth was well known in foreign missionary circles around the world, and the story of his life will be welcomed by a host of friends and fellow-workers. A much larger circle of friends should now be formed. Here is a life of unusual variety, charm, and fruitfulness. Whether as Medical Missionary, Board Secretary, or Bishop of his Church, Dr. Lambuth never failed to make the impression of a humble, strong, and sane leader of men. Born in Shanghai of missionary parentage, he pursued his career with a passion and devotion betokening an abiding sense of divine leadership and help. The record of his achievements is impressive. After a highly successful medical work at Soochow, China, he became one of the founders of the mission of his Board to Japan, where he labored long and earnestly. As Bishop, he explored the missionary possibilities of South America and Africa, and ended his career by establishing a new work in Siberia and Manchuria. He was the most conspicuous figure of our time as a founder of missions.

What a life! And what a character! Those of us who were accustomed to meet Bishop Lambuth at the annual convocation of the Foreign Mission Conference, and in the more intimate circle of its Committee of Reference and Counsel, came to know

and love this man as one of God's very own. The Bishop was a great coöperator and stood for the broadest ideas of the Kingdom. Occasions like the World Missionary Conference of 1900, the Edinburgh World Conference of 1910, found him at the center of things. He was a firm advocate of union between the north and south branches of the Methodist communion. Best of all was the man himself—not of conspicuous appearance, but so quiet, humble, sensible, fair, tolerant, brotherly, efficient, in very truth a Christ-like character.

As to details, the book describes a remarkable spiritual experience in connection with a revival movement in Japan, when in a prayer group Bishop Lambuth became overwhelmed by the sense of the presence of God. It reads like a leaf from one of the old prophets, or a paragraph from Acts. There are several good African stories, amusing and instructive. In connection with one of the Bishop's trips to Japan, an incident is related by his daughter Mary: "On one of the trips on the Japanese Inland Sea they encountered a frightful typhoon. It seemed as if the ship would be torn to pieces the next minute. The captain of the vessel came to Father and said: 'I am not a Christian, but I am sure your God will hear you, and I want you to tell me what to do. Shall I turn back, or go forward?' Father said it simply came to him to say, 'Go forward.' They did, and were soon out of the storm. Had they turned back, they would have been dashed to pieces against the rocks, as a number of other vessels were."

There is a deserved tribute to Mrs. Lambuth, the invalid wife, who encouraged her husband to undertake those extended tours of exploration (twice into the heart of Africa), and never a word of complaint or a gesture of holding back. When he was first appointed to the Far East and was urged to start at once for Korea, he hesitated on account of his wife; but she said, "You will go. I have been praying for those Koreans, and they need you more than I do." So it continued, up to the journey in 1921, from which he did not return to her side.

The book is well written by Dr. W. W. Pinson, the Secretary of the Southern Methodist Board, and abounds in choice philosophizings and interpretations here and there. The apt and fresh poetical quotations at the head of chapters are worthy of notice, and the original and beautiful Proem entitled, "A Hero Passes."

We commend the Life of Bishop Lambuth most heartily. It is a story that lets one into the very heart of the missionary enterprise on its administrative side and reveals many secrets of the spiritual life. C. H. P.

The Kingdom without Frontiers. By Hugh Martin. New York: The Macmillan Company. Price, $1.00.

The author—to quote his own words—shows that "the Bible is a missionary book, not because it contains isolated texts with a missionary flavor, but because the main line of argument that binds together all its volumes is the exposition, the unfolding, and the gradual execution of a missionary purpose."

The Two of Us in Africa. By Dicie M. Rittenhouse. New York: Fleming H. Revell Company. Price, $1.50.

This gives the adventures in Africa of two little girls of different colors, one the twelve-year-old daughter of an American missionary, the other, a little daughter of a native African chief. They tell their own stories, and incidentally depict life on the Dark Continent. Manners, customs, heathen superstitions, together with various forms of missionary activity, are here described in a way which renders the narrative understandable and attractive to the juvenile mind. Little Pearl and Frances are good story-tellers. The drawings by Greselda M. McClure are rather clever.

Livingstone of Africa. By C. T. Bedford. *John Williams of the South Sea Islands.* By Norman J. Davidson. New York: George H. Doran Company. Price, 65 cents each.

New tales of famous missionaries; stories old yet ever new. These are small paper-covered books written, apparently, for boys.

My Children of the Forest. By Andrew F. Hensey. New York: George H. Doran Company. Pp. 221. Price, $2.00.

A romance of the black people in the great tropical forest of the Congo Region of Central Africa. The author writes after sixteen years' residence as a missionary and from official connection with the Belgian Royal Commission for the Protection of the Natives. President Charles T. Paul of the College of Missions says in his introduction: "Thousands who had been thrilled by the author's recital of his experiences will be grateful for these chapters. This tale of primitive life is told from the heart with unembellished spontaneity. It has the fine reality and the fascination of romance."

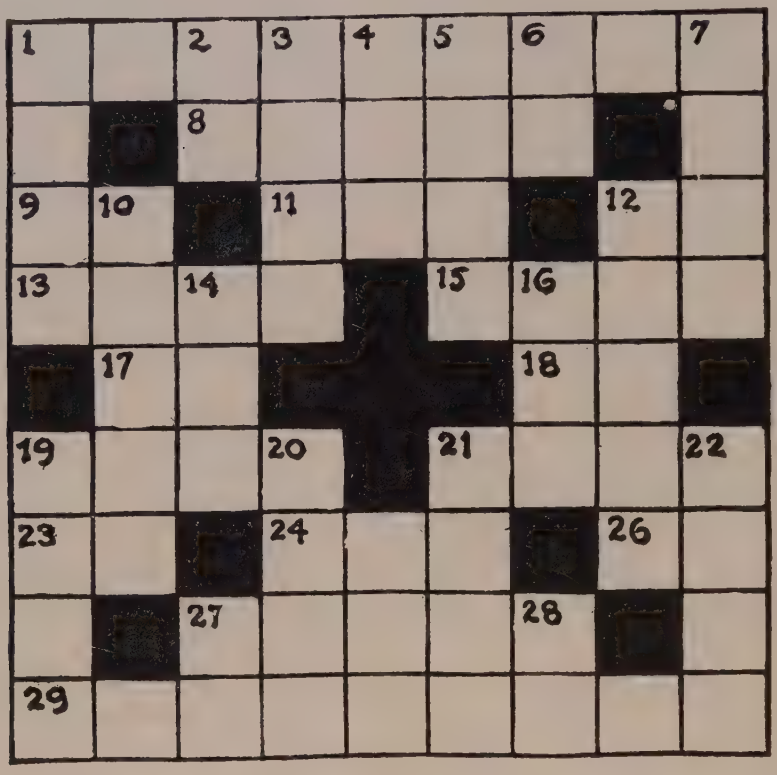
The author is a missionary of the United Christian Missionary Society. His headquarters in Belgian Africa have been at Bolenge, nearly a thousand miles up the Congo. Since 1921 he has been Professor of African Missions and Lunkundo at the College of Missions, Indianapolis. In 1918 King Albert of Belgium made him a member for life of the Belgian Royal Commission for the Protection of the Natives. Mr. Hensey was Chairman of the committee of four who translated the New Testament into Lunkundo-Lomongo, allied languages of four Congo districts.

The Quest of the Hidden Ivory. By Josephine Hope Westervelt. New York: Fleming H. Revell Company. Price, $1.75.

This is a boys' story of adventure in tropical Africa. Two high-spirited American boys accompany a research expedition to Kenya Colony. They drive their Ford car into regions hitherto unreached by an automobile. Going into the heart of the big game country, they encounter lions, hyenas, elephants, and the like, not to speak of the pigmies of the giant forests. Incidentally, they come in contact with missionaries and see a side of mission work that the ordinary traveler never knows.

A MESSAGE ON THE SQUARE

THE following picture puzzle recently appeared in *The Visitor*, the church paper of the Congregational Church at Wellesley Hills, Mass. It was prepared by Mr. George Lankton Moore, in readiness for the Every Member Canvass of that church which recently took place. The key to the solution of this puzzle can be found in fine print on our last page.



ACROSS

1. The name used to designate the gentleman who will call on you Sunday afternoon, December 14th.
8. What every loyal member of the Wellesley Hills Church does to the limit when the gentleman calls.
9. How the Kingdom does not come: "—here or—there!"
11. The windward side.
12. A person who frequently spends Sunday mornings on the golf course.
13. An adjective sometimes used to describe Salvation, but you can't run a church that way.
15. Something in a bucket, or church collection plate.
17. The last two letters of what you are to do—"Dig!"
18. A bone (not currency).
19. Those who are always with us.
21. What Mr. Gates did not do to this puzzle.
23. A preposition describing the way we hope our church will go.
24. (Archaic). What St. Peter will do to the gates if you do your part well.
26. A word that goes with "Te tum tum!"
27. What milk is apt to do, rarely money.
29. Adjective describing how it is to run a church.

DOWN

1. A bovine ruminant ready for a Primary Department.
2. Initials indicating what no church member should be.
3. Descriptive of man in the hymn, "Where Every Prospect Pleases."
4. Farewell.
5. What can be planted; also slang for dollar.
6. Abbreviation for Mr. Taplin's avocation.
7. What one does to wheat (and church pledges).
10. Constellation.
12. To state as a premise.
14. A human equation which often retards progress.
16. Aaron's baton.
19. A kind of bonnet formerly worn by ladies to church.
20. It used to hang from the Old Church Bell.
21. Very slippery (like some church members).
22. What we would rather do than give.
25. Coin of the realm at a juvenile circus but not at a church service.
27. Abbreviation for spelling.
28. A part of America much favored by the Prince of Wales.

THE HOME BASE

The American Board

The Results of Growth

What effective voices are heard in many of the pulpits of our churches enunciating the truths which the Home Department of the Board seeks to emphasize. From *The Welcome*, published by the First Church in Newton, Mass., entitled, "The Results of Growth":—

> A friend gives you a choice plant. You set the pot in a sunny window, enrich the soil, water it faithfully, and expect it to grow. You will be surprised and disappointed if it does not.
>
> The plant responds to your care, flourishes and expands. One day you notice that it has completely filled the pot. It must be repotted and given more room. It is easy to put a plant into a larger pot. But you cannot put it into a smaller pot, or even continue it indefinitely in the same one, without killing the plant.
>
> The same law holds true of institutions. If they are alive they grow and expand. Always the penalty of growth is the same; an expanding work demands more to maintain it. If you enforce rigid economy, the institution is seriously injured. If you attempt to remain stationary, you find that this is impossible. You must either advance or go backward.
>
> This is the tragedy of many a mission station. Those who have put their lives into the work are forced to see it stunted and dwarfed for lack of larger supplies. The harvest cultivated with such toil and cost is ripe, but there is no money to hire reapers.
>
> This is the chronic condition of every live church. Its work grows; its influence widens; its activities are multiplied; and its budget increases in like ratio. What are we going to do about it? Reduce the budget, and cut back the plant to a smaller pot? Or give it ample room to grow and blossom and bear seed?

Out of a Carpenter's Chest

When Rev. Robert W. McClure, of Shaowu, was here, permission was granted him to raise money for the new work at Kienning. The Union Church of Proctor, Vt., was an extra-denominational church which he visited. Its Sunday School, which already contributes $600 a year toward the work in Shaowu under Rev. Charles L. Storrs, proposed that they do something toward the equipment of a building at Kienning. From month to month from the platform the plan was talked about until a practical solution was found. Out of mail order catalogues pictures of tools were cut. On the wall was fixed a large chart showing the variety of tools, and opposite this, the wholesale price. That chart was the subject of deep study by the children in all departments. On a designated day the Sunday School was gathered at a gift social, the primary children coming in the afternoon, and the Juniors and Seniors at night.

A "sure-enough" carpenter's chest was located, which, fortunately, had a slot in the top large enough for the square to stick out of. This was a convenient receptacle for the money and paper pictures of the tools to be put in. Some of the smaller children pooled their gifts and decided by vote what tool they wished to purchase, and upon some member of the class was placed the high honor of depositing the picture and the money in the chest. The older pupils themselves gave tools. In many cases the money was earned or saved for that purpose. As a result of the activities the following tools were purchased:—

7 hammers, 7 planes, 7 saws, 2 levels, 1 ratchet brace and set bits, 3 plumb bobs, 5 assorted bits, 1 hatchet, 1 mallet, 2 screw drivers, 1 keg nails, 1 square, 3 wrenches, 3 rules, and 1 pliers.

The method certainly worked, and it made the giving very real to have specific tools designated which the money would actually cover.

The Plow Plus

The Home Department has been instrumental in having printed for Mr. Emory D. Alvord, the "missionary-farmer" of the Board at Mt. Silinda, an attractive booklet entitled, "Helping the Heathen to Help Himself." It is not only attractively printed, but splendidly illustrated, and gives a fresh picture of agricultural missions, at the same time the backgrounds against which they work, and the marvelous results which they accomplish. This is not a booklet for general circulation, but should any be interested in it, a copy will be sent to them.

Changing China

A new and timely stereopticon lecture with sixty choice illustrations. This short lecture, prepared and given by Mr. White, of the Home Department of the American Board, seeks to present some of the striking contrasts between Old China and China Today.

Changes in transportation, agriculture, customs, government, and education are pictured. The old is slowly and inevitably giving way to the new ideas.

The greatest force of all in making changes, however, is Christianity. Accordingly, the various

types of missionary activity, evangelistic, educational, medical, and agricultural, are featured in the latter half of the lecture.

The lecture is designed for general use. It is, however, especially valuable this year for Church Schools of Missions which are making a particular study of China.

For available dates apply to Charles Ernest White, at the offices of the American Board, 14 Beacon Street, Boston.

A stereopticon is provided if necessary.

C. E. W.

THE GIFTS SUPREME

The first quarter of our fiscal year, which coincided with the same period in the church year, can be judged in the light of the *money* gifts from the churches. From this point of view the outlook is hopeful; not so impressively so, however, as could be wished. The response must be much larger to give full assurance to the workers on the field.

There are greater gifts than money which the Board gratefully acknowledges. The number received in the last three months is most enheartening. A contribution of $1,000 is valuable; the contribution of a life is invaluable. Leaving to the Woman's Boards the privilege of noting five such priceless gifts as have come to them, the American Board makes note of ten.

Mr. James B. Benson, born in Winchester, Ind., with an inheritance of Quaker faith and with a training in Earlham College, makes a gift of himself for life service along educational lines in Mexico. Mrs. Benson (Ruth Kohlstedt), also from Indiana, and from a Methodist home, received her college training at Earlham and, in addition, at the University of California. She is especially gifted in music. After her marriage to Mr. Benson she joined the Quaker Church. With their three children, they constitute a gift of an entire family to that land of dire need, Mexico, and they are now on the field.

Simsbury, Conn., brings as its gift Miss Sylvia T. Eddy, the product of a Puritan ancestry and a strong Christian home. After a course at the Nurses' Training School in Philadelphia for a time she engaged in private nursing, but the appeal of service to the unfortunates in the foreign field was irresistible. She has already gone to Turkey, where for the next three years she is to devote her life. She already knows the Turkey to which she is going, having served the Near East Relief at Aintab.

A gift from the West, Rising City, Neb., Dr. Walter H. Judd presented himself. Graduating from the University of Nebraska, he took his medical work in the medical department connected with the University, and for five years has been instructor in Zoölogy and Anatomy at the University. He has also been Traveling Secretary for the Student Volunteer Movement of America. He stands ready to take his notable abilities in medical skill to China, and next summer will see him on his way thither.

The Dalles, Ore., makes a three-year gift in the person of Mr. Lewis C. Martin. Affiliated with the Christian denomination, he pursued his college work at the Eugene Bible University and the University of Oregon, specializing in Biblical and educational subjects. By personality and training he is finely adapted to be a teacher in our school at Samokov, in Bulgaria, where he is now at work.

Miss Cecelia J. Berg is another contribution for a term of three years, this time from Chicago, and in particular from the Washington Park Church, of which she was clerk, and a highly valued member. A partial course at Oberlin College, together with business courses and experience, fitted her splendidly for secretarial work in our Constantinople office. She is already there.

North Amherst, Mass., makes its gift in the person of Dr. Edward F. Parsons. After three years at Massachusetts Agricultural College, he completed his institutional work at the University of Michigan Medical School. Following this up with practical hospital experience, he eagerly heeded the call to North China to go with his best to the needy of Tehchow. And with him goes his wife, Marion Tucker Parsons, who is the contribution of Washington, D. C., and of the First Church in particular. Mt. Holyoke College and the University of Michigan Nurses' Training School had a large share in fitting her for service. A six months' old son is also a part of the gift.

Waterville, Me., may also claim to have furnished a doctor as its contribution—Dr. Hugh L. Robinson. It was while in college at Colby that he decided to devote his life to missionary service. He is also the gift of a Congregational parsonage. At Harvard Medical he received his technical education and now is rounding out his training in hospital work. Mrs. Robinson (Olga Olsen) of staunch Norse blood, is the gift of Concord, Mass., and of the Lutheran Church in particular. After her preparation at the Nurses' Training School of the Massachusetts General Hospital, she gladly gave her services overseas during the War. Then followed courses at Simmons College, and social service work, especially among the wounded soldiers. Lintsing, China, longingly awaits their coming next summer.

Such are the *gifts of life* which the Board has received and definitely accepted in your behalf during the first quarter of the fiscal year. Two trenchant questions call for answer:—

1. Has your church ever made any such gift, or has it made one in recent years? What a joy it has missed! Is the superb challenge of service overseas held before the young people of your church? Are the great achievements of the Kingdom-Builders in foreign fields brought vividly to the attention of the church?

2. If such gifts are not immediately available from your church, what is being done to compensate? Are the gifts from the church or its allied organizations large, and constantly growing larger? This is only justice to those who are giving their ALL!

C. E. W.

The Alvord Booklet

The Home Department has been instrumental in having printed for Mr. Emory D. Alvord, the farmer-missionary of the Board at Mt. Silinda, an attractive booklet entitled, "Helping the Heathen to Help Himself." It is not only attractively printed, but splendidly illustrated, and gives a fresh picture of agriculture, backgrounds at the same time against which they work, and the marvelous results which they accomplish. This is not a booklet for general circulation, but should any be interested in it, a copy will be sent to them.

Woman's Board of Missions

Expressing Friendship for Japan

Our Board has recently been able to make a gift of $5,000 to the fund being raised for the rebuilding of the Kumiai (Congregational) churches destroyed by the earthquake in Japan. Soon after the earthquake an effort was made to raise among Congregationalists in the United States a fund of $100,000 for this purpose, while the Japanese held themselves responsible for raising $200,000. Only about $10,000 was given in response to this appeal in our home churches. Consequently our Japan Mission decided to send home Rev. M. E. Hall, of Maebashi, to head up a "personally conducted" campaign for funds. Mr. Hall has the hearty support of the American Board in his efforts.

While the Woman's Board is in no way responsible for the maintenance of the Kumiai churches, its officers feel keenly that the Kumiai body in Japan is a vital part of all our missionary effort, and that a gift made in this time of great need undergirds all our work. The Board rejoices in being able to make the contribution from certain legacy accounts. There is an added joy in the fact that such a gift made now will be in a very real way an expression of friendship, when Japan is so deeply stirred over the Immigration Act and is questioning the avowed friendliness of the United States.

A Nurse for Johannesburg

All who attended our Annual Meeting in Hartford, or read reports of it, will remember the enthusiastic response to an appeal for the support of a missionary nurse for the African women of Johannesburg. Mrs. Frederick Bridgman painted such a picture of the need and the opportunity in this city and along the gold reef, that the audience then and there gave $1,058 to provide a trained nurse to work with a doctor already on the field. Now we are happy to announce the formal appointment of Miss Ruth C. Cowles, daughter of Rev. George B. and Amy Bridgman Cowles, of Umzumbe, and niece of the Bridgmans.

It would be hard to find one better prepared to fit into the welfare work already started in that great city. Not only her missionary ancestry, but her personal characteristics and her varied training are strong assets. Miss Cowles cannot claim South Africa as her birthplace, but she lived there, at Adams, Natal, from the age of six months to thirteen years, and she says: "The happiest days of my life were spent there, and it was at Adams that my missionary purpose was born and fostered." A graduate of a normal school, and of Oberlin College, she received her professional training at the New York Postgraduate Hospital, and has had experience in private nursing and as a district nurse. Of late she has been connected with the Instructive Nurse Association of New Bedford, Mass. This experience will all be invaluable to her in the welfare work for African women, who are so pitifully in need of medical skill. In all Johannesburg not a single hospital will receive black women in the maternity ward. A Zulu nurse, a graduate of Dr. McCord's hospital at Durban, can be secured as an assistant, and her salary has already been promised by a generous friend of the Board as an "extra."

Ruth C. Cowles, R. N.
South Africa

Increasing Our Community Work

From all our mission fields comes a growing demand for social workers, and it is interesting to note how we are gradually taking up this newer type of service. A few years ago the Loving-All Institution in Okayama, Japan, was our one social settlement, and Miss Alice Adams our only worker of this class. Now we have Miss Alice Cary, especially set apart for work among the factory people of Osaka, through the new Neighborhood House. We have sent a trained "family case worker," Miss Elizabeth Cairns, to the Government settlement for criminal tribes in Sholapur, India. We have our part in the Bombay Community project, described by Rev. Alden Clark in the November *Herald*, and the woman's end of the work has already started in a small way under the care of Mrs Katherine V. Gates and Dr. Harriet Clark. Without waiting for

a large new plant especially designed for this purpose, they are using the Woman's Board building, now available, and after some inexpensive alterations, are turning our old dormitory for schoolgirls, Bowker Hall, into a center for welfare work.

We are helping to make possible the erection of a community center in Sofia, the first in Bulgaria, thus fulfilling a dream of our faith-filled missionary, Miss Elizabeth Clarke. Very soon, through Miss Ruth Cowles, the Woman's Board will have a part in the program of welfare work which is being carried forward by American Board missionaries in South Africa.

What $2,000 will do in Ceylon

The Board is constantly receiving requests for money for the repair of old buildings as well as for the construction of new ones, and the Buildings Committee has to heed such demands upon its undesignated funds, for these are often emergency calls. Such an one has recently come from Ceylon, with a list of imperative needs. We think our readers will be interested to see how far $2,000 will go in Ceylon; and because our undesignated buildings fund is low, we are letting Mrs. W. L. Adam, Chairman of the Buildings Committee, state the case:—

"In Uduppiddi, Ceylon, we have a promising girls' boarding school in charge of Mrs. Charles W. Miller, who was before her marriage Miss Edith Gates, principal of our school in Ahmednagar. Her school family in Uduppiddi numbers one hundred. Listen to her tale. She needs a new roof on the dining room, timber construction with tiles, $500.00. The dining room should have a cement floor, $60.00. Rotten timbers in veranda roofs should be replaced, $235.00. An old well which is a malaria pest hole should be filled, $35.00. Some sanitary bathrooms must be provided, requiring new tanks and water piped from the house well, $300.00. A proper dish-washing place should be in the kitchen, with drainage, and shelves and cupboards for food. Some friend will quickly send $100.00 for this not unreasonable request! Seventy dollars will screen the rear veranda, to furnish more sleeping space. The floors in the schoolroom, sick room, and office should be repaired, to the tune of $150.00 for all three. If friends will take this tale to heart and give the whole or any part of each of the above sums, any surplus will be given to needs not mentioned here, amounting to $580.00. The total is $2,030.00—not a large sum for a really good outcome. This expenditure is authorized by the directors of the Board, and gifts should be sent to our treasurer."

As Lent Approaches

Since Lent begins February 25, it is not too early to make plans for special Lenten meetings and for Lenten offerings. For this purpose the Board has ready special envelopes and cards of invitation similar to those issued for Thank-Offering meetings. These are sent without charge upon application. A dignified and beautiful service of worship, prepared by Mrs. T. T. Munger, is also available at 2 cents each or $1.50 per hundred.

Day of Prayer Programs

We are ready to supply the special programs for the Day of Prayer for World Missions, which is annually observed on the first Friday in Lent throughout the United States and Canada. The observance of this is interdenominational and world-wide, inasmuch as both home and foreign missionary interests are represented, and it offers a wonderful opportunity for community gatherings. The program, "Even as Thou Wilt," prepared by Mrs. E. C. Cronk, is full of fresh and helpful suggestions. A card for preliminary use, entitled "A Call to Prayer," is also ready, and may be obtained without charge. The program is priced at 2 cents each, $1.50 per hundred. Please send orders early, that we may avoid the last-minute rush of other years, and the disappointments occasioned by an exhausted stock.

As 1924 Closes

At the time of writing we are receiving the final gifts for the apportionment year 1924. We hope the completed records will show that every church in our territory has the satisfaction of coming nearer to its apportionment than ever before. Our congratulations to those who win the goal, and our thanks to each and all who have done their part!

Woman's Board of Missions of the Interior

"AN AFFIRMATION AND AN ACT"

"Think not the Faith by which the Just shall live
Is a dead creed, a map correct of Heaven;
Far less a feeling fond and fugitive,
A thoughtless gift withdrawn as soon as given;
It is an affirmation and an act
That bids Eternal Truth be present fact."

HARTLEY COLERIDGE.

In the wild valleys of the Carpathians cowboys were watching their herds by night. They were armed, not with the six-shooters of Western rough-riding tradition, but with ringing steel blades as long as cavalry sabers. One of them thrust his sword into the earth, and, crouching beside it, leaned his ear against it. The night was breathlessly still; yet the blade hummed faintly in the silence, and by its aid the listener could distinguish the trampling of the herd of oxen over the crest of the hill. Then the sword gave back another sound—the faint tlut-tlut! tlut-tlut! of distant galloping horses, and through it a faint, reiterated tapping. The warning note of a lookout far distant. The raiders were coming!

Generations of herdsmen had listened to the song of the sword and aridly registered the fact or idly wondered at its strangeness. Then came a man with the soul of an inventor, and worked over it until he evolved the radio which is drawing the nations of the world into closer and closer fellowship. "An affirmation and an act that bids Eternal Truth be present fact."

February is sacred to two great Americans who knew how to use the powers of their own souls. If patriotism and the brotherhood of man had been only an intellectual theory or a "feeling fond and fugitive" to Washington and Lincoln, what would America be today? Like them, we women of the W. B. M. I. live surrounded by mighty spiritual forces, which we sometimes vaguely sense. Should we, like them, make the effort to understand and to use these forces in action, how much waste effort and heartbreak might be saved our representatives on the foreign field!

A MESSAGE FROM LYDIA LORD DAVIS

The year 1924 is gone. It is probable that I shall never have another year like it. You who have read my Journal Letters realize that I was thrust out into the Orient by a Hand and Will stronger than mine. I have seen at first hand evil which I had only read about before; I realize in a new and vital way that the Occident and the Orient can nevermore be separated, that they will rise and fall together, that the world can never endure "half slave and half free"—part Christian, part non-Christian. I have come back to you with the one thought that the great business of your life and mine, the reason for which we were created and are living today, is that Jesus Christ may use us individually and in groups as channels through which he may work.

And now, near the very beginning of the year, do we not need to take account of stock, you and I, to see where we stand, and determine how we are to use our time and gifts for this year of our Lord 1925?

You will be glad, I know, that for this year we have no goals on which to report as we have had during the past five years; but we have two objectives—*Prayer* and *Education*. And with these in vigorous operation, when we come to Detroit in October, 1925, we shall have done such excellent work, that the corresponding secretary of *your* state will be able to give a summary of its work which shall be an encouragement to all the other states.

Kobe College, particularly, stands out in my mind for two reasons as a great objective for our prayers and gifts. First, because to the buildings on the new site will go the Thank-Offerings from all our states which are over and above the apportionment. Second, because it is an opportunity for us as Christian women to do a piece of constructive work which shall forever banish the possibility of the oft-predicted war between Japan and the United States, and shall rear an enduring monument to international brotherhood. As Dean Hatanaka, speaking for the Japanese faculty of his college, said in these pages not long ago: "We . . . believe that we are specially placed to act as a link connecting Japan and America, for the friendship and coöperation of both countries." We of the W. B. M. I. may be proud to coöperate with the loyal alumnæ of Kobe College, who, after purchasing the land, have undertaken to raise $300,000 for endowment, a sum larger than any ever raised by Japan privately for any philanthropy.

Because of the perilous situation in which our work is placed by the deficit; because of the emergencies which continually arise at home and abroad: because of the untouched resources of God which we are able to command—

We call upon every woman in the church, and especially upon Branch and auxiliary officers, to *pray* —individually in their homes; in a carefully worked out devotional period in the monthly missionary meeting; in the group gathered for special prayer before that meeting. Pray for the missionaries of your Branch; for the Bible-women and the pupils in the schools supported by your Branch; for Kobe College. Pray that your Branch may raise its share of the sum promised by October, 1925. Pray for the officers of your Board and Branch; for the officers of the auxiliaries; for the uninterested women of the churches.

We urgently recommend *education* in all departments of the church: among the children and young people in the Sunday School, the Mission Band, the Christian Endeavor Society, the Mission Study Class; for the whole church in special prayer meetings, church services, missionary institutes, Mission Study Classes; and by well-planned programs for the year

which dwell especially on the lives and work of your Branch missionaries and their native helpers.

At the annual meeting of the Board, Mrs. Moses Smith, president *emeritus*, who has just completed her ninetieth year, was called to the platform, and said: "You have done well, but—*lift the standard higher!*"

Shall we not take this as our slogan for the coming year: "Lift the standard higher!"

Lydia Lord Davis,
Oberlin, Ohio.

At the Washington Convention

W. B. M. I. delegates to the International Missionary Convention of the United States and Canada in Washington, D. C., on January 28 to February 2, 1925, included Mrs. Frank F. Ferry, Winnetka, Ill.; Mrs. G. W. Short, Evanston, Ill.; Miss Stella Tuthill, Evanston, Ill.; Miss Frances Patterson, Chicago, Ill.; Mrs. Douglas Smith, Hubbard Woods, Ill.; and Miss Sarah L. Ferris, all members of the board of managers; Mrs. M. H. Lichliter, First Church, Columbus, Ohio; Miss Ellen Sabin, Milwaukee, Wis., former president of Milwaukee-Downer College; Mrs. Jerome P. Jackson and Mrs. Caroline Dayton Hayden, both of Plymouth Congregational Church, Minneapolis, Minn.; Mrs. W. F. Brunner, Cleveland, Ohio, president of the Ohio Branch; Mrs. A. M. Gibbons, Cleveland, Ohio, secretary of the Ohio Branch; Mrs. Lydia Lord Davis, Oberlin, Ohio, W. B. M. I. field worker; Mrs. Charles B. Marsh, Kansas City, Mo., president of the Missouri Branch; Mrs. Frank C. King, Kansas City, Mo., secretary of the Missouri Branch; Mrs. A. F. Grove, Dell Rapids, S. D.; Miss Isabelle McCausland, Fayville, Mass., and Miss Grace Boynton, missionaries; Mrs. William Gibson, Chicago, member of the board of managers.

Events in February

The annual meeting of the Missouri Branch, W. B. M. I., will be held in St. Joseph, February 4 to 6. This marks a new departure, as the date for the meeting in previous years has been sometime in April. It is the first time that a Branch meeting under the W. B. M. I. has been held in the winter.

The midwinter conference of the Ohio Branch officers falls on the same dates, February 4 to 6, and will be held at Cleveland.

The Illinois Branch holds its midwinter officers' conference February 5 and 6, in the W. B. M. I. rooms at Chicago.

A representative of the W. B. M. I. will present its work at the Student Volunteer conventions of Nebraska, held February 13, 14, and 15 at York College, York, Neb., and of Kansas, held at the state university in Lawrence on February 20, 21, and 22.

Miss McCausland Held

By a recent action the Kobe College Committee has voted to retain Miss Isabelle McCausland of Kobe College in this country until next August, to work for the financial interests of the college. She will be used as a speaker to stimulate the interest of the Branches in the Kobe building campaign. It is with reluctance that the committee withholds her any longer from the college and the task of building up its department of sociology and economics, for which she has just spent a year of special preparation. But the absolute necessity of having some one of her personal magnetism and experience of the college represent it here, together with the fact of her presence in this country, make it seem that her best service to Kobe could be done on this side of the water for a few months longer. Through an excusable error her sailing was reported in the January *Herald.*

Mrs. Lee Returns

Mrs. Lucius O. Lee, foreign secretary of the W. B. M. I., returned to the rooms early in January, after being confined to her home in Evanston for a month by a broken foot. She fell on her way home from the office the day after Thanksgiving, breaking a bone in her foot, and inflicting a rather painful injury. The break is now healing satisfactorily, and she is able to get around without crutches.

Concerning Apportionment Receipts

Just a word about the W. B. M. I.'s report in the tables printed in this issue of the *Herald.* The figures look very discouraging indeed, but remember that these figures for 1924 cover only the receipts of money actually in hand December 31, 1924, whereas last year the December report was as of January 10, but really included all of December's receipts and most of the January's, which, of course, meant the large sums that always come in when the treasurers of the different churches are trying to complete their apportionments.

Next month's report will show, we hope, that there has been no real falling off. Watch the tables and see if our hopes are justified.

Woman's Board of Missions for the Pacific

Team Work in Washington

Eighteen "one-night stands" were made in October and November by a team gathered by Supt. Lucius O. Baird. It was a heartening experience to see Conference, American Board, Woman's Board, and Congregational Education Society pulling together for dear life for the apportionment. The make-up consisted of Supt. L. O. Baird, Rev. Jerome Holmes, recently returned from Japan and now Associate Secretary for the Pacific Coast, Mrs. Helen S. Ranney, Executive Secretary of the W. B. M. P., and Rev. Fred Grey, Educational

Secretary of the Northwest. With these were the Association Moderator and the Association Woman Vice-President.

The "set-up" planned by Dr. Baird along the lines of Secretary W. S. Beard's plan was comprehensive and well planned. For two hours each afternoon an institute was held by Dr. Baird or Mr. Grey with five or more representatives of each of the three to ten churches which were come together at each point. The matters covered were the Every Member Canvass, the Commission on Missions' charts, especially the one showing so graphically the proportions of gifts subscribed and paid to local church and apportionment in relation to possible givers, and the total amount needed. This chart was worked out with the treasurer of the church and served as a valuable thermometer. It often proved a surprise. Other matters were the World Service Chart, and the question as to whether the Sunday School was a World Service School and what that meant; the Young People's Work and the opportunity to take $10 shares on the apportionment, and various promotional plans. These were thoroughly gone over and discussed. Several said they had never had such a clear idea of Congregational work before and how to go about it. It was a most valuable session.

A church supper was the next thing on the program, and proved a delightful "get-together" of many people from each of the several churches assembled, often from some distance, after which Mr. Holmes spoke from experience on "A World-Wide Christian," and Mrs. Ranney on "Opportunities Met or Lost," taking up the whole Congregational work and the necessity of raising in full the $5,000,000 of the apportionment, that large opportunities opening at the present moment may not be lost nor the work cut.

Besides the regular meetings of the team there were opportunities to meet the women, young people's societies, Sunday School Boards, and individuals.

While the team made the strenuous record in Washington of covering more ground in less time than any other team had done, so much seemed to be accomplished, the contacts were so delightful, it was such a big satisfaction to all to be working together with one aim and thought, that it was a most worth-while experience.

HELEN STREET RANNEY.

AN ILLUSTRATION OF COÖPERATION

It was something new under the sun in the Northwest to have six national secretaries of as many denominations come onto a college campus and present a united front to the student-body in their "Challenge of the Church—on the foreign field, at home and in the local community." The youngest member of the team was the organizer and leader. She was Miss Harriet Thompson, National Secretary of Young People's Work of the Presbyterian Board, who goes as Mrs. Hutchinson to Teheran, Persia, in February. Dean Milam, who represented the Methodist Board, is head of the big Home Economics faculty of twenty-eight members of Oregon State College. She is just back from two valuable years in China, where she studied home life preparatory to founding at Yenching College a Home Economics Department suited to Chinese needs. Miss Frances Greenough, Educational Secretary of the Baptist Board, had had experience on various college teams, and was invaluable in making the work definite, rounding up the visits, and leaving a constructive program for the future. Mrs. Ylvisaker, of remarkable Anglo-Saxon name, is president of the Lutheran Board; and Mrs. Helen Street Ranney, Executive Secretary of the Woman's Board of Missions for the Pacific, represented the Congregationalists. The team was under the auspices of the Federation of Women's Boards and the Council of Women for Home Missions.

The colleges visited were Washington State University at Seattle, Washington State College at Pullman, Whitman College at Walla Walla, University of Idaho at Moscow, University of Oregon at Eugene, and Oregon State College at Corvallis.

On arrival at each college the team met an interdenominational committee of students, pastors, and faculty, and went over campus problems from the religious point of view. The "Challenge" was given at a mass meeting immediately after. Group discussions of various lines of life service, personal interviews about personal problems and life decisions, delightful social get-togethers, followed. On Denominational Day each secretary met her own groups. Before leaving, the team presented to the interdenominational committee its findings, together with constructive suggestions from the study of problems on other campuses. It tried to organize a group that should carry on the work begun.

At the University of Washington your representative met the Pilgrim Club—that delightful group of Congregational students which meets for luncheon each Wednesday. She also had a chance to see the remarkable work done for the students by Dr. and Mrs. Hesselgrave, the college pastor and his wife, who represent the Education Society.

At Oregon State College the Congregationalists had a Sunday morning breakfast to meet Dr. Estabrook of the Education Society, Superintendent Harrison, and Mrs. Ranney. More than ninety were present.

This rare period of fellowship clarified the thinking of many students, aroused interest in Life Service, and brought about a new appreciation of other denominations, a mind more open toward constructive unity of work.

H. S. R.

THE QUESTION OF BOXES

A letter from Turkey says that as there is no parcel post system between Turkey and America it is hard to send articles back and forth without heavy customs. The best way is for little things to go in envelopes; or better yet, to send the money, as the missionaries can buy almost everything there

and the money would go farther than here plus duties. One missionary in Turkey had to pay some $30 or $40 for duty on her Christmas presents last year.

From India comes word that postcards are dutiable; that they have to plan part of the budget for duties each year; that if the money could be sent instead, things can be bought reasonably there, and labor for making bedding, etc., is exceedingly cheap.

On the other hand, Bertha Allen, from Foochow, China, says:—

"The missionary boxes sent to us are such a joy, we don't know what we'd do without them. We feel sorry that people at home have to spend so much postage on them, but at this end there is hardly ever a package that isn't well worth it to us. And out of nineteen packages which have just arrived for us, packed and marked according to instructions, four of them only had any duty, and the total duty was only about $2.00 gold! You've done a good work in training folks how to send. The only suggestion I have is, that in writing a dollar sign, be careful to keep the lines inside the $! One package arrived marked value, $13.00, and added up, it made $3.00! So we had to pay duty. But that was last year.

"Every one is so good to us; we count a great deal on all these useful things which come to us, most of which we can't get out here at all, or which are very expensive."

It is a question how to help most. If churches could send the money value of the boxes, that would be the ideal thing, but *would* they? If boxes are sent, they should be labeled, "Gifts for missionaries. No commercial value"; and *no* value should be written on the package, for, if it is, the customs are charged on this valuation. Most generous would it be to ask the missionaries in the follow-up note to let the church sending the box know if there were any charges at the other end, so that they, and not the missionaries, might pay them. They are doing this in Southern California.

Here's hoping that there will be no diminution of gifts for our representatives, but that every gift may be of the wisest, and may bring no added burden of expense to those on the field, who have so little money to do with, but instead, may bring only great joy and gladness through the thoughtful care of those sending.

H. S. R.

Progress at Wai

"I know," writes Miss Andrews, "you people at home can have no idea how happy we are at Wai over the new buildings. The hospital building is going on slowly, as all things do in India, but it is being built and that is the main thing; and then to be able to start the nurses' home right away is such a joy. Our new cookhouse for relatives of the patients is all finished and ready for use. I took my nurses over the property and let them tell me where they would like their home built, and they chose the same location that I wanted, so we are all satisfied. The $5,000 promised for the home will just build it and that is all, and so there will be nothing for the interior. I do so want to be able to have beds for the nurses, and a table and some chairs for the lecture room, and then some cooking utensils. I do so want to be able to make the home as nice for the girls as I can, because they have nothing in their lives but their work and going to church once a week."

Progress at Brousa

Thanksgiving was made happy by Dr. and Mrs. MacCallum as guests, and it was good to have them say that the school had improved in every way. There are more older girls, and some of them are from Turkish schools, where they have had geometry, history, and other work in their own language. Coming for advanced study, they have first to acquire enough English to continue their work in that language. Educational problems are in Turkey replete with interest. The teachers of the Girls' School feel very much the need of beginning the new building, as they are cramped for classrooms, and have no suitable assembly hall. For this reason the mothers were not invited to the Thanksgiving entertainment, when two English plays, two Turkish, and two French were put on, following the usual Thanksgiving service. The children from both schools brought gifts for the poor—about sixty pounds of beans, also rice, lentils, potatoes, onions, and dried peas. The money contributions were to be spent for coal. Many very poor families are known in Brousa, and the girls take much interest in helping them.

Miss Mary Ward is still teaching in both schools. Miss Sanderson is continuing her study of Turkish, and also teaching in the Kaya Bashi School. The girls are very enthusiastic over their gymnastic and sport and club work with her. Miss Jillson writes a cheery letter about their Christmas plans, and Miss Day says she begins and ends each day with a Thanksgiving service, she is so happy in her life in Turkey—good friends, daily busy, fascinating work, a plan to work by, something always to look forward to, and every two or three days heart-warming letters from home.

In this Number

A letter from Lucille Day is to be found in the department, So Our Missionaries Write, a paragraph concerning Miss Jillson in Personalia, and an article by Dr. Goodsell about the school at Brousa.

SO OUR MISSIONARIES WRITE

MISS CAROLYN T. SEWALL (B.), TIENTSIN

"In eighteen outstations we have but three Bible-women at work, and they are all over fifty years old. That does not necessarily mean that they are lacking in energy! On a three weeks' trip through our seven southern outstations Mrs. T'ang was with me most of the time, and her endurance equalled or exceeded mine with almost every testing. Cart-riding, walking, sitting cross-legged on Chinese k'angs, talking hour after hour to crowded roomfuls of Chinese women—on almost any count she would come out ahead. Every time that I accompany her on such a tour, I come home feeling that I have had an inspiring course in country evangelistic work with a very able teacher. She knows Chinese life and Chinese points of view. She knows the superstitions and fears that bind Chinese women, and she knows the Christ who has freed her from those fears and superstitions and made her 'a new creature.' The women sit or stand as she talks, and listen with such interest and hunger! And they nod approval or audibly comment on the fact that 'she certainly is saying true words,' or 'It's just like that in our family,' or 'I know what she means.'

"Mrs. T'ang went in the summer to the station of which her husband is pastor, where there had been no work for women. During the hot vacation days she gathered a group of little girls into what she called a half-day school. (Her own education was limited to two years in the Peking Bible School, when she was forty years old!) At the end of a month's trial she agreed to continue only if the children paid tuition. Not an exorbitant amount—fifteen coppers a month—but a beginning. In the fall they secured an old classical teacher, since no girl teacher was available, and when I visited the place in November I found a well-conducted school of twenty-one girls. Seventeen had already unbound their feet—that in itself a sufficient justification of the enterprise. Educational standards were, of course, not up to grade, but for the first time in the history of that ancient market town girls are having a chance to study, and are learning reading and writing, arithmetic and Bible stories, singing and play, and some order and method. As almost invariably happens, the school is proving an opening wedge into the homes."

SOME BOY!

A country wayside stand in China with sugar cane, cherries, and cookies

ALZINA C. MUNGER (I.), PRECIOUS DEW GIRLS' SCHOOL, TAIKU, SHANSI, CHINA

"During the first month, after the opening of the spring term, I was much discouraged about the spirit of the school; the girls seemed so unresponsive and so lacking in refinement and spirituality. I had a talk with the teachers about it, and we decided we must make a big effort to change things. These are some of the things we did:—

"We put fresh emphasis on play, with the result that the girls are now swinging Indian clubs, playing basketball and other games with more enthusiasm than I have ever known them to show before. One teacher, on her own initiative, has taken up the organization of a Rainbow Club, which has given the older girls responsibilities and the younger ones delightful and instructive occupation on Sunday afternoons. This has solved the problem of what the younger girls who do not teach in the street Sunday School or have other opportunities of service shall do with the long afternoon.

"We talked about Christianity being preëminently a singing religion and took special pains to choose songs with words of stirring meaning and good music, and as a result singing in chapel became much more enthusiastic. We took turns in giving weekly chapel talks on politeness, and there followed a marked improvement in manners. And

most important of all, we held special group meetings each day for two weeks before Easter, and thus by work and thought and prayer we have, I believe, been used to help our girls, most of whom are Christians, better to understand their opportunities and responsibilities and to strengthen their hold on the deeper realities of life."

MISS HELEN DIZNEY (I.), TAIKU, CHINA

"The mother of the baby is 'Clever Fairy,' who attended our Girls' School. Her mother was an opium eater, an awful woman; without her husband's or daughter's knowledge she sold the daughter, and not long after died without having told any one about the transaction.

"So it came as a great surprise to all when at Clever Fairy's graduation the man she had been sold to put in an appearance and demanded the girl. He had paid the mother about $12; he was offered $24 to buy her back, and a Miss Gandon, visiting here at the time, asked to be allowed to give the sum. He agreed, so Clever Fairy was freed. She went as a teacher to a country school, in time became engaged to one of the nice young men teachers of the Boys' School, and her darling baby girl was born here, the first baby in the new department of our hospital.

"Do you like the style of our beds? I hope the Simmons Company doesn't object. We copied it from one of their ads, working long over measurements, and they were made in our own workshop. The pieced bedspreads come from a lovely country church in Indiana, with the name of each giver sewed into the corners; the blankets come from the American Red Cross, and the husky nurse from Kentucky.

"The second picture shows two patients on the verandah of the Esther Barton Hospital. Both happen to be slave girls in families that treat them well. The older girl is a beauty."

TWO SLAVES AT TAIKU

"Dizzy" (He'en Dizney) and the first baby born in the new obstetrical ward of the Esther Barton Women's Hospital.

MISS DOROTHY N. BASCOM (I.), SHAOWU, CHINA

"Perhaps you would like to hear a little about the mountain people among whom we spend our vacations, near Shaowu. They live in little villages tucked away in some valley, with bamboo growing below, or on the steep slopes above. The place is very famous for the bamboo paper industry, and every one was at work on it.

"This is the way the paper is made. The young tree is cut down and soaked in a vat until the fibre can be used. Then it is taken out and made into little round mats by the women, who put it on the hillside to dry. Afterward follows the usual process of pounding, in little mills run by water—for there are countless mountain streams. Finally it is rolled out into paper. It is of such a good quality that it goes to the capital or to Tientsin. If there is political trouble or war, so that the paper cannot be marketed, the people have very hard times. And since their terraced fields, although they extend to the tops of the mountains, do not yield enough rice to feed even that small community, they may actually go hungry.

"Several of the missionaries have bought cottages there, where they have lived several summers. And so there is some work among the people. There is a white church, much like our own in Shaowu, upon a pleasant hillside between the tiny villages. And daily the people climb up the steep steps to the service. Even the women with bound feet came twice a day while we were there, some carrying their children. There is a little school to which a few children come to drone out their lessons. But the mountain people are very backward, not encouraging their children to much progress. In the village is one girl who has been to our school, and her sweet face indeed shows it.

"Miss Josephine Walker held a meeting for the women, who crowded into the back room of the church, sitting on benches on the dirt floor, while she explained the Lord's Prayer and asked if any one could pray. Most could say a few sentences that they had learned. There is an old pastor in the village, but his education and experience does not far exceed theirs. Dr. Stewart, the new physician, held a clinic, at which all the missionaries took turns as interpreters, since he is unused to the language."

REV. ROBERT E. CHANDLER, TIENTSIN, CHINA

"Tientsin was, last week, the capital of China for practical purposes: all the Big Men were here. Since then, Tuan Chi Jui and Feng Yu Hsiang and Chang Tso Ling have all left. It is very striking to have Feng come out within the last three days with a resignation of offices, old or new, and a statement that he is going abroad for awhile. He goes so far as to address Wu Pei Fu and suggest that the latter do likewise!

"This war has engaged much larger numbers than any of the recent China disturbances. Soldiers have been packed in open cars and herded to the fronts along with, and just like, animals. When they are wounded they come back the same way; no better off than animals. Do you wonder that whole detachments have declined to fight?

"Tientsin has passed through some anxious days and nights. Hopei has been one succession of armed camps. Even Feng's camels came down; we were charmed with that approach! Decent enough fellows these soldiers are; trying to get a living for their families. We cannot blame them too much for cleaning up a food shop now and then. Did soldiering ever instill honesty? (Feng has, to a remarkable degree.) No general looting and burning has taken place so far.

"The very number and the divergency of the forces now gathering to our town gives hope that the Chinese genius for compromise will find a way out, and even a better government than we have seen. Give them half a chance and they land on their feet; despite the ranting of foreign editors.

"How about Feng? When you read, as you have, about the 'treachery of the Christian General,' please take down your salt-shaker. Any one can see that to be a Christian *and* a militarist in China is about the most difficult combination there is.

November 28, 1924.

MR. PHILIPPE DE VARGAS, PEKING, CHINA

"My mind has been much preoccupied this last month with General Feng's *coup d'état.* What will the final outcome be? A still fiercer civil war next year or the following? Many fear it. Yet the Chinese have such an infinite capacity for compromise that there is a possibility of most of the leaders rallying around Marshal Tuan Ch'i-jui, who can then establish a new constitution and a new system of government.

"China's parliament has been a miserable failure. The military men have done a lot of harm, yet they are the only ones who are both moderately able and *willing* to shoulder the responsibilities of government. When will the civilians, the merchants, the professional men, all those who have enough education to act as citizens, come out boldly to claim their share of the burden of government? So far they have criticized abundantly, but they have carefully avoided any entanglement with politics. Only when they become willing to commit themselves, to back up effectively political leaders, will the political leaders consider themselves responsible to the people. As long as the consciousness of civic responsibility is not aroused, it is idle to hope for real democracy in China.

"So, even if the new government is successful, we should not expect from it what only an awakened citizenship can give. We shall be thankful if it only gives China a further breathing space, a period during which the *education of the people for citizenship can continue.* That is the big immediate task, and it is a deep satisfaction to us who are connected with Peking University, to know that we are effectively working at it through our training of Christian citizens."

November 24, 1924.

REV. EARLE H. BALLOU, TIENTSIN, CHINA

"Who said that China was slow? Things have been moving fast enough the past two weeks to suit anybody. We have felt a good deal as the old Turkish Customs Inspector did, who refused to admit a cream separator which was addressed to one of our missionaries in the interior. They asked him why. He pointed to the directions on the side, which read, 'Guaranteed to make two hundred revolutions a minute,' and replied, 'One revolution in a hundred years is more than Turkey can stand.'

"We have been pretty near the center of the latest 'revolution' in China, and it has been a lively and interesting time. We have been told, and passed on to others as Gospel truth, enough news, which turned out to be contrary to fact, to lengthen our stay in Purgatory several years, if we belonged to the Church which owns that place. We don't know yet how to tell a lie from the truth when we hear it over the phone or see it on the front page of Tientsin's English newspapers.

"Millions of dollars have been wasted, thousands of lives have been lost, commerce, industry, agriculture, and domestic life have been upset beyond the ability of anybody at present to estimate.

"But let us remember: That even so, China has suffered less from war since the Armistice than Europe has.

"That forces far stronger than those of the military are steadily working towards union and stability.

"That in the opinion of others than missionaries no one of these forces is more widespread, better

organized, or more influential at the present time than the Christian Church.

"That you and I therefore do count for something."

November 7, 1924.

MISS MILLARD (I.) WITH SOME OF HER LITTLE BLIND FRIENDS

School for the Blind, Bombay

MISS AIMEE E. KROOK (I.), BOMBAY, INDIA

"My mind was in such a turmoil the first few days after my arrival in Bombay that I simply could not express to any one my impressions of this my first taste of India. It was like trying to take a whole bottle of medicine in one gulp and then talking while I was still gasping, blinking, shuddering, and shivering from the shock of it! It was a big dose, but I managed to survive and am feeling much better, thank you—at least I am able to talk now, and that is quite a good sign.

"The hardest thing for me to grasp is that all my surroundings, both beautiful and horrible, and all the different kinds of peculiarly costumed people, are actually *real!* I have seen so many such sights on the stage or in the moving pictures, that I keep thinking I am seeing a huge spectacular drama, and that the curtain will soon be lowered, the lights will be lit, and it will be time to go home. At last I am beginning to comprehend only too well that it is real and not reel life; that these people are going to continue to wear their dirty, ragged clothes day in and day out; that they are going to sleep on the sidewalks, have their barbers shave and clip them right out in the streets, let their cows have right of way all over the city, and go on calmly and perhaps happily in their own strange ways, quite unaware that their fashion of doing things is giving me the 'creeps' and making my insides fairly squirm!

"However, I finally am beginning to be able to ride down the street without wishing that I had a clothespin for my nose or that the natives would wear more clothes! Of course the better class of people do wear plenty of very handsome garments; it is just among the poorer classes that one sees limbs and limbs and *limbs!!*

"I have been in Bombay just ten days and am well established in my new home. After riding along the dirty, dusty streets of the city, the compound seemed like an oasis; and it is. For we have beautiful, beautiful green grass, which is never allowed to be scorched by His Majesty, the Sun; we have all sorts of palm and many varieties of trees whose names I have not yet learned. This is the season for poinsettias, and they are perfectly gorgeous; so tall and stately. Altogether, it is like living in a lovely park.

"I have already visited four of 'my' schools and was deeply impressed by what has been accomplished, but there certainly is a great deal to be done yet! I have resolved that if I do not do another thing, I am at least going to try to teach them that 'cleanliness is next to godliness.' Miss Anna Millard has been trying to do that very thing for forty years, so I wonder how much headway I'll make in the next forty years! But you only need see the beaming faces of the children to know that the missionaries are bringing happiness into their lives.

"The schools themselves are in very strange places; we have rented several rooms in so-called apartment buildings, where a whole family lives in about two rooms under rather unsanitary conditions, as you can well imagine when you know that

A BLIND BAND OF THE BOMBAY SCHOOL

Much attention is given to music in this School for the Blind. Music sometimes serves as a means of support after graduation.

every family has a goat as well as a baby, and thinks nothing of raising chickens in its rooms! Yet it is among just such people that we want to work, and the only available space in that district for the amount of money we have to pay is right there in the midst of real 'local color.'

"The Blind School is entirely different; there we have a lovely building, where the children can go to school and live too. It is an inspiration to want to do more for those ambitious little children who see only with their finger tips. What thrilled me especially was to hear them read not only in their native tongue, but in English! 'D–U–C–K duck . . . L–double–O–C–K look . . .' and then they all laughed at their own mistake!

"I am so, so glad to be in India at last!"

REV. THEODORE ELMER, TIFLIS, GEORGIA, TRANSCAUCASIA

"So far as I know the Near East Relief is the only foreign organization which has maintained direct contact with the Soviet Government from its very beginning. Many interests which have been regarded greater than ours have failed to do this. I believe the reason for this is that the Near East Relief is founded on the Golden Rule, which in the great welter of war and revolution has proven itself to be a universal solvent of diplomatic, political, social, and economic difficulties too great for the world's statesmen to solve. As time goes on the by-products of this work will prove to be greater than the work itself.

"Since Mr. Yarrow's return, I have been transferred back to my old field in Tiflis. The Near East Relief has for some time subsidized six of the public schools in this city by giving one hot meal a day to four or five hundred of the poorest children in each school.

"In these schools has appeared a rather strange phenomenon which is connected with the town of Dalton, Mass., where we lived before coming out here. I was surprised to learn on my return here that what is called the Dalton system of education had been adopted this year. It appears that a book written by a Dalton high school teacher for the purpose of setting forth a system of education advocated by Mrs. Murray Crane and others in Dalton, has been translated into Russian and given wide circulation in Russia. This system assigns work to the pupils to be done, and gives them large liberty as to how they shall do it. The pupils are allowed to make the best use they can of their teachers in accomplishing their tasks, and are asked to render an account of their stewardship from time to time in an examination. Some of the officials in the Department of Education have said that if any one from Dalton who knows how to put this system into practice according to the original standards should come here, the Government would receive him with honors."

November 17, 1924.

Faculty of St. Paul's at Tarsus, Turkey, Mr. Nilson, Headmaster, in center. The institution was closed recently by the Government. There is strong hope of its being reopened soon.

PAUL E. NILSON, TARSUS, TURKEY

"I've just returned from a visit to Adana, where both Hospital and Girls' School are running full and strong. Miss Towner has all the girls she wants and has turned many away.

"Miss Brauer has lately opened a playground, where boys and girls come on alternate days to play —and how they do enjoy the swings and games!

"Dr. Haas is constantly busy in the Hospital, and his reputation continues to grow. Coming home on the train last night four Turks were drinking 'raky' (Turkish whiskey) in the next seat. One of them asked me whether I knew Dr. Haas, and then all four of them joined in his praises. One had had his eye saved, the other said his wife had been brought back to health in the Hospital. They praised Dr. Haas so much, that I suggested to the man with the bottle (which was still half full) that he throw it away for the doctor's sake. 'A'right!' and through the window he flung the bottle!

"Here in Tarsus our school is still closed, but hopes are increasing that the new permit will be given us. Meanwhile we keep busy giving private lessons, doing playground work, studying, and repairing the buildings. Mr. Matteson has a gang of boys every afternoon playing soccer football. The Turk Ojak—a national young men's club—is enthusiastically developing 'sports,' and football seems to be the favorite game.

"Dr. Nute and Mr. Carleton, in Adana, have embarked on a new venture. Both are teaching English to boys in the Turkish Commercial School!

"Evacuation is not yet complete. Mr. Woolworth and Miss Dwight have just come from Talas, bringing 190 orphan children, collected in that interior section, and have sent them on to Beirut. However, in all our cities the Greek and Armenian remnant is very small."

December 19, 1924.

MRS. MARION M. WEBSTER (I.), DONDI, WEST AFRICA

"We reached Bela Vista (the terminal of the railroad from Lobito) at 12.30 on September 18. Of course there was no one there to meet me as I was a day ahead of my schedule, but I spied two Institute boys and called them to assist me with my baggage. Mr. Benoliel, our agent, engaged an auto, and soon we were speeding over the old familiar road. We stopped first at the Institute; Principal and Mrs. Tucker were not at home. They had left in June to join Secretary Ernest W. Riggs on a tour of the South and East Africa Missions. But my old friend, Mrs. Currie, who has been transferred to the Currie Institute, was there.

"I stopped only a minute and then came on to the Means School. It was great fun to surprise them all. When the word went forth that I had arrived, the girls came pell-mell, fifty strong. They poured into the house crying, 'Ondona has come! Ondona has come!' Then came the greetings, 'Kalunga, kalunga.' It was rather exciting even for one who has been through it before.

"The Ford sedan shipped from New York on June 25 arrived in Lobito the same day that I did.

"If the friends who made it possible for us to have this lovely car could realize what a great blessing it is to us, and through us to the natives, they would, I am sure, feel that they have made a real investment, one which will yield a hundred fold."

A CHRISTIAN FAMILY GROUP

The Board believes that Africa, for the most part, must be evangelized by native Christians. Above is Lincoln Nyuswa, a Zulu from Natal, for many years doing a notable missionary work in East Africa. "Crops and Christians" are inseparable, and the above shows the most important crop of all, a harvest for the Kingdom of God.

MISS LUCILLE E. DAY (P.), CONSTANTINOPLE, TURKEY

"I have been to Brousa! Would you like to hear about it? As we crept along over the narrow-gauge road up the hills from Mudania we caught beautiful glimpses of Mt. Olympus, snow-capped, towering, majestic. There were small fields of tobacco patching the hills, and as we got nearer to Brousa, orchards of quinces.

"I wish I could describe the way I felt as I got off the train and was met by Miss Jillson, Miss Ward, Miss Sanderson, the French teacher, and the girls of the school. At a signal from 'Sandy' the girls sang:—

"'How-do-you-do, Miss Day, how-do-you-do?
Is there anything we can do for you?
We'll do the best we can, stand by you like a man;
How-do-you-do, Miss Day, how do you do?'

"I began to realize that these girls were *my* girls, and that I was being welcomed to my school and town—my home for the next five years.

"Most of the girls were wearing a blue triangle pinned upon the sleeve, as Miss Sanderson had started a Girl Reserve Club, and each girl had repeated the pledge and had been initiated into this great world-wide organization. I had hoped to see the ceremony, but they eagerly told me about it, and how they had even sung 'Follow the Gleam' in English. When we reached the school gate the girls lined up on either side of the walk and sang as we passed through the aisle they made. Midway, the President of the Student Body stepped out and placed on my head a pretty wreath made of roses and lemon verbena. Didn't I feel like a queen! I felt my step getting statelier and statelier!

"Sunday afternoon we walked to the school on the other side of the city, on the way home visiting the Green Mosque, one of the 366 of Brousa's mosques. The green building, tomb of the fifth sultan, one of six sultans buried in Brousa, was the most beautiful little building I have seen in Turkey, and the light of the setting sun, pouring through the many-colored windows, bathed the walls in rainbow hues.

"Yesterday we all attended the Annual Communion Service of the mission here in Constantinople. As Mr. Goodsell, who presided, told of standing by the grave of Mary Graffam on the hillside at Sivas, where no Christian worker is stationed today, and spoke of the challenge of those who have given their lives in service, to us to carry on their work, I felt specially glad to be in this land, preparing for a life of work here.

"He told of seeing the great white cross of snow gleaming on Mt. Argæus, shining down on Turkey, where churches are closed, and whence Christians are fled. It seems to symbolize the Power waiting 'outside the fast closed door.' I felt a new meaning in the old hymn. We all left the service feeling stronger, and happier to be here in this land of real opportunity."

MARY MCCLURE (B.), FENCHOW, CHINA

"I've just come back from three glorious days in the country; such interesting days. Thirty li outside the city on Monday morning I picked up my little Bible-woman, in an outstation, where she had been holding a week's classes for the women, and we went to a little village way up in the foothills. This is a busy time for the women in their homes, so we planned to stay only the one day, to look over the situation and plan for station classes later in the year. We found waiting for us there women who had walked in three or four miles from the surrounding villages to welcome us. We tried to prevail upon some of them to stay for the night, but, no, they all had some good reason for returning home that night (children to be looked after, a young daughter-in-law who ought not to be left alone, an old mother upon whom the burden of the home would rest too heavily), so they picked up their little bundles and, with stick in hand to steady their little, bound feet on the rough mountain trails, they started off, all assuring us that they would be back the next morning for the meetings. And I guess they were! At least, our little room was crowded from early morning till late at night, and fully sixty women filled the little chapel room during the morning meeting. They have so little of interest or excitement in their lives that I imagine many of them came to see the foreigner, or to hear her 'wonderful' organ (the accordion), but they stayed to listen and, best of all, to ask questions.

"And finally, in the late twilight, when the women had all gone home to prepare the evening meal and to take care of their families, the men had their opportunity for a visit. It will be long before I forget that hour, just as the evening shadows shaded into darkness, how we sat there talking without a light (for in these famine days a light is a luxury to be indulged in only when one actually needs it for reading or writing or sewing), and I listened to the earnest voice of one of our church members from a distant village, pleading that we come to their village for a station class some time during the winter. It was a strange voice, speaking a strange dialect, and yet hearts drew very close in the common purpose of spreading the 'Message of Light' in the dense darkness of superstition and fear in a non-Christian community."

December 16, 1924.

MISSION NEWS

Official permission has been given the American Girls' College at Old Phaleron, Athens. The laws regarding foreign schools in Greece have been revised with the express purpose of welcoming institutions that have been operating in Asia Minor. This relieves American schools of the problem of a Greek citizen as a responsible head for government purposes.

The Church Schools in Mardin—once again a station of the Turkey Mission—were allowed to open in November. They have about 100 pupils. There are 58 pupils in the Boys' High School, 71 in the Girls' High School; 28 boys and 40 girls are boarders.

A few weeks ago our American College for Girls in Athens (B.) had a visit from the Archbishop of Syra. He begged our missionaries to open a school on that island, offering land and financial aid, and the matter is to be given consideration. That one of the high dignitaries of the Greek Church should seek Protestant coöperation is a significant sign of the times, and shows how our missionaries have commended themselves and how much the Greeks desire the best type of education for their girls.

The International College at Smyrna has installed the first radio in this city. "We have not picked up New York yet," writes one of the faculty, "but our polyglot faculties are often taxed by hearing within a few minutes French, Italian, German, and English messages. And it does thrill us to get Faust right off the Berlin concert hall. One of these days we hope to hear a speech of President Coolidge."

Great preparation is being made at Uduvil, Ceylon, for the celebration, January 31–February 2, of the One Hundredth Anniversary of the Girls' School, which now numbers 620 pupils in all departments. The program includes public meetings with notable speakers, a special Communion Service, the opening of a new domestic science building, and a pageant. Mrs. Frank Gaylord Cook will be present as a representative of the Woman's Board of Missions.

Three missionaries of the American Board—Dr. MacNaughton, Dr. White, and Mr. Irwin—were invited to the Jubilee meeting of the Bible Lands Missions Aid Society, held December 4th in London. The Society does not maintain its own staff of workers in Bible lands, and its able and energetic Secretary, Rev. S. W. Gentle-Cackett, felt it would be an advantage to these meetings to have missionaries from the field bear actual witness to the facts of the need and the actual service resulting from the generous gifts of philanthropic English people for whom others principally act as almoners. A considerable proportion of the Society's funds are spent under the direction of representatives of the American Board; the generous giving of people at home is reinforced by that of their British kin beyond the sea.

A great event in Kyoto was the visit to the Girls' School by the Empress on the 4th of December. She planned to be impartial, visiting a Christian, a Shinto, and a Buddhist school, came in time for morning prayers, and gave five minutes or so to one division of each class. A great setting to rights and cleaning preceded her visit, and each of the foreign ladies connected with the school had to make affidavit before the Consul that she had never committed a crime or been punished.

A letter from Miss MacCallum (B.), of Athens, contains a reference to the "school baby," a little waif left on the doorstep of the Girls' School of Smyrna, and adopted by the student body. It seems he went with them to Greece, and continues to be cared for even though some of the pupils are themselves refugees. She speaks of each class presenting him with gifts at a recent holiday celebration.

MISSIONARY PERSONALIA

Our one medical worker in Chikore, Rhodesia, Miss Minnie Tontz (B.), describes the "medical plant" used since she started the work in May, 1924. It consists of a dispensary in a small two-room brick building with earthen floors, two round hospital huts made of mud and poles, with thatched roof, and her own residence, a one-room brick house originally designed for storage purposes. Nevertheless she writes: "I do enjoy the work and rejoice in the opportunities a nurse has for acquaintance and help."

A much-welcomed lady was Miss Alice Adams (B.) on her return after furlough to Okayama, Japan. It began with a crowd at the railroad station of nearly 100 people, including newspaper reporters with their cameras. Then she found that a series of welcome meetings had been arranged by the two churches, the Hanabatake Christians, the Settlement school children and their parents, and the girls of the evening sewing school. A dilatory landlord had not finished promised repairs on her residence, but some of the neighborhood Christian men came to the rescue and she has at last gotten settled. She says: "There is a fine spirit among the workers and I am full of hopes and plans for the Settlement."

Miss Caroline E. Frost (B.) of the Amanzimtoti Institute has arrived for her furlough, and after a brief visit with her sister in Washington, D. C., plans to make her headquarters at Auburndale. She is eager to take some courses of study and handiwork which will help in her work with African girls.

It is forty years last November since Miss Fidelia Phelps (B.) arrived in South Africa, and many of her friends gathered at Inanda Seminary to celebrate the occasion. Miss Walbridge planned a birthday dinner as a surprise, with the proper accompaniments of candles, cake, roses, and speeches, Dr. J. D. Taylor acting as toastmaster. This was followed by a tea, to which former pupils living near Inanda were invited and thirty came, including nine of the Zulu teachers at the Seminary. These teachers had composed a special song for Miss Phelps which the students sang at chapel. She says she will not be so surprised when her fiftieth anniversary comes.

The first letter from Miss Elizabeth Cairns (B.), who has been sent out to do social work among the Criminal Tribes Settlement in Sholapur, India, says: "The 'Crims' are perfectly fascinating! I've only been here five days and I love it already." Miss Cairns is a trained "family case worker," and after she has acquired the language, will be associated with Miss Ella Hoxie (I.), who has the educational end of the work. The Indian Government is so eager for help in uplifting these people that it is paying Miss Cairns' salary.

Miss Edith Cold (I.), Marash, Turkey, left that station late in October to return to this country and care for her invalid mother. She stopped for some weeks near Salonica, where the village of Hadjin is settled by Greeks driven out from Marash, in order to help the exiles to organize their affairs. She is now in Lakeside, Ohio, with her mother, but will proceed at an early date to Chicago to report on certain aspects of W. B. M. I. work in Turkey.

Dr. Harriet J. Clark (B.), formerly of the Ahmednagar Hospital for Women and Children, has been transferred to Bombay, and is taking up medical work in connection with the new community center.

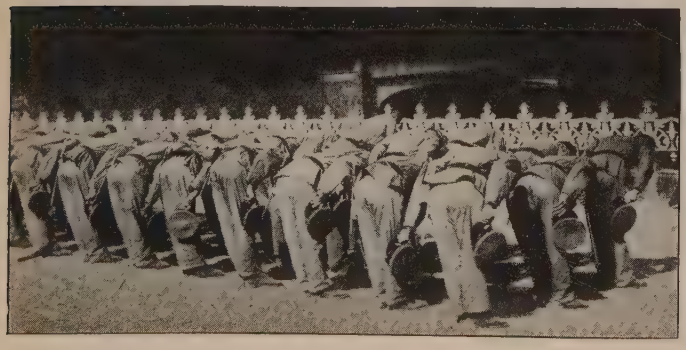
FENG'S MANIFESTO

Concluded from page 82

It is hoped that all citizens will follow their usual professions without fear. If there should be lawless persons who disturb the public peace falsely claiming connection with us, they will be court-martialed immediately upon the report of the facts. Where the word has been spoken the law follows!—there will be no leniency. Let every one take heed to this notification.

(Signed) CHANG CHIH-CHIANG.

The 13th Year of the Chinese Republic.
Eleventh Month, Fifth Day.



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Beginning with January, 1925, Miss Bertha Smith of the Madura Mission will be listed with the missionaries of the W. B. M. I. She went out in 1917 under the W. B. M. but, since being located at Aruppukottai, has been closely identified with W. B. M. I. work. At the request of the mission this transfer has now been made.

Miss Grace A. Funk (I.), Kienning, China, severs her long connection with the Shaowu Mission some time in February to become the wife of Rev. H. Edwin V. Andrews of the China Inland Mission. Mr. Andrews is business manager of the mission's schools at Chefoo.

Friends of the Shaowu Mission will feel keenly Miss Funk's departure, while rejoicing in her happiness and in the certainty that her energy will not be lost to the Christian enterprise in China. She has been a tower of strength to the Shaowu Mission since her appointment there in 1906, and her persistence and devotion was largely instrumental in securing the new station at Kienning, a pioneer enterprise to which she has given freely of her strength and powers. The fellowship and good wishes of the W. B. M. I., as well as of the Kienning and Shaowu districts, go with her to her new home and work.

Miss Isabelle McCausland (I.), on furlough from Kobe College, slipped on the stairs and sprained her ankle while on a speaking engagement at Abbott Academy, Andover, Mass. She was confined to her home at Fayville, Mass., during the Christmas holidays; but expected to be able to fill her January speaking engagements in and around New York City, where she has been scheduled for a number of addresses in the interests of a better understanding with Japan. She was unable to sail for Japan November 29, as announced in the January *Herald*.

Dr. F. W. MacCallum, of Constantinople, went to Bulgaria the first week in December to investigate the condition of the Armenians there.

Dr. William T. Lawrence has been giving much attention to research work in connection with hook-worm and seems well on the way to making available a safe and inexpensive remedy whereby entire communities may be treated and this great scourge eradicated.

Miss Jeannie Jillson (P.), of Brousa, has developed a weaving industrial branch of work which gives employment to many very poor women. She has found and developed types of peasant work patterns which were rapidly becoming extinct, has developed a growing market for her product, and brought the work to full self-support. A small sum of money to be used as capital was furnished her by the American Red Cross two years ago.

Photo by Fred Goodsell

A corner of Miss Jillson's weaving room at Brousa, Turkey, November, 1924.

Rev. Cass A. Reed, Dean of International College, Smyrna, is reviving a custom of the early missionaries in Smyrna in assisting in the church services of the British community every other Sunday in Smyrna and Bournabat. He was warmly thanked for his help by the Bishop of Gibraltar.

Rev. and Mrs. George W. Shepherd are now settled at Kienning in a partly furnished mud house. Mrs. Shepherd, who is a physician, has opened a dispensary, with a native nurse to help her. She and her husband both have a working command of the language and six years' experience in China.

Miss Ellen Blakely (B.), of Marash, spent a week visiting Adana and Tarsus in November, having

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It is of paramount importance that the churches of America immediately assure the brethren in Japan, in this their day of humiliation, of our belief in them and of our warm Christian sympathy and fellowship.

To this end many of our best churches have already stated their intention of taking an offering some time in January or February to help rebuild the fifteen Congregational churches destroyed in the earthquake as a concrete demonstration of their friendship.

This is bound to be a stroke toward restoring international good-will and friendship with Japan. We hope that every church will feel it a genuine privilege to do the same. Let us rebuild the Church of Christ in Japan.

Rev. Marion A. Hall, of Maebashi, Japan, has been held in America for a few months to bring this great appeal to our churches. Letters should be addressed to him at Hillsdale, Michigan. Contributions designated "Japanese Reconstruction Fund" may be sent to Frederick A. Gaskins, Treasurer, 14 Beacon Street, Boston.

accompanied Miss Rehder and Mr. Woolworth thus far on their way to Constantinople. "It is good to see so much activity in Adana," she writes; "I greatly enjoyed seeing the school and hospital in running order. In the old days we took five days to reach Adana; now we reach there the same day we leave Marash! The world *does* move even in this land."

A letter from Dr. McCord, of Durban, Natal, dated November 24, 1924, stated that Dr. Alan B. Taylor had quite recently had an operation for appendicitis, but was doing very well.

Rev. Ernest Pye returned to Constantinople about the middle of December from over two months' stay in Athens in connection with the School of Religion there.

Rev. Reuben H. Markham has resigned from the editorship of the *Zornitza*, the periodical of the evangelical churches of Bulgaria. This semi-weekly has reached a circulation of over five thousand copies under Mr. Markham's able management. Mr. Markham will now turn his attention to coöperating with the *Zornitza* until the next Annual Meeting of the mission in 1925.

Dr. Edward W. Wilder, in charge of the Albert Victor Hospital, Madura, has, during the year, given a course of lectures on First Aid and Simple Medicine to the students of the Theological Seminary. It seemed well worth while, since they were all going to far-away villages where they must be teachers and fathers and physicians of their people. Mrs. Wilder, formerly Miss Harriet Wyman, teacher at Capron Hall, still teaches drawing and physiology at that school, supervises the four Hindu Girls' Schools in the city, the East Gate School, and the Sunday School.

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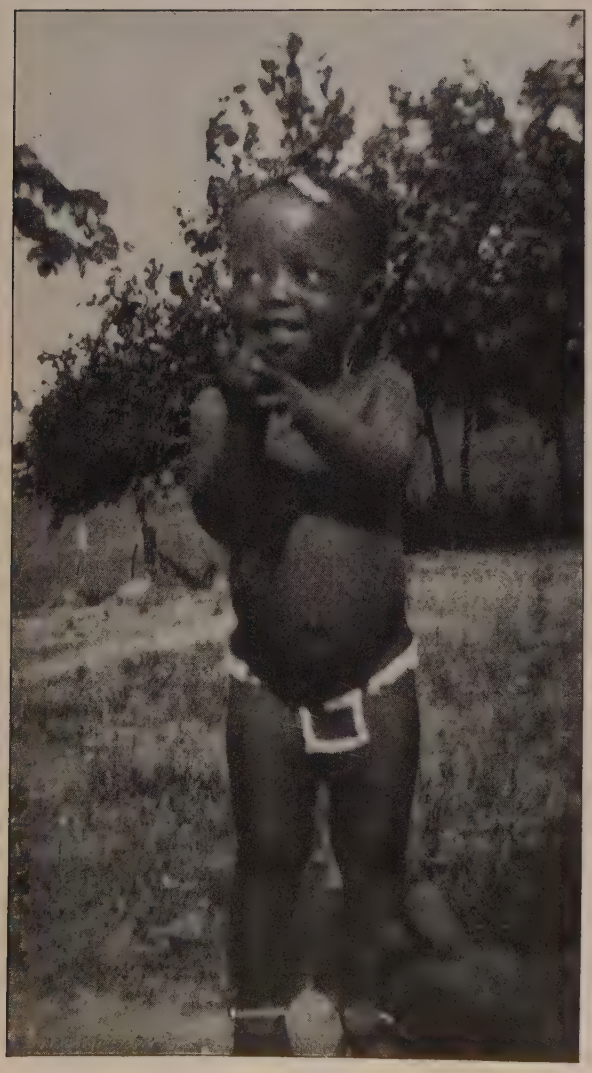
Mr. and Mrs. Hastings of Portuguese West Africa with Hurlburt and Harland. After a well-earned furlough, they are returning to their field via Lisbon, Portugal, where they will "brush up" their Portuguese for a few months.



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Rev. and Mrs. W. Nesbitt Chambers left Constantinople the 28th of November for Beirut, in company with Mr. and Mrs. Charles F. Fowle, returning from America. Mr. Fowle, who is Director of Near East Relief at Beirut, has been visiting his brother, Luther Fowle, Assistant Treasurer of the Turkey Mission. Dr. and Mrs. Chambers' daughter, Dorothea, is a Y. W. C. A. secretary in Constantinople.

Seventeen students are reported this year in the Union Training College for graduate students opened in connection with Madras Christian Women's College, India. Four vernaculars are represented—Tamil, Telegu, Malayalam, and Hindustani, and the pupils come from four Indian colleges. The faculty consists thus far of our own Miss Gertrude Chandler, of Miss Nora Brockway (London Missionary Society), and an Indian teacher, Miss Devasahayam. This infant institution, now in its second year, has not even been named as yet, but some of its students are already at work. One of last year's class is teaching at Capron Hall. Miss Chandler has opened a new kindergarten of little ragamuffins which serves as a good experiment station for college students. She writes: "It has paid to go in and have entire charge of the children myself for these two months, for they are the very poorest material, and some of the students have admitted frankly that it was all they could do to touch them, especially the sweeper-caste children, until they saw me doing it every day."

THE CHRONICLE

Arrivals on the Field

September 10. At Peking, Rev. and Mrs. Lucius C. Porter, returning to the North China Mission.

September 27. At Nanking, China, Miss Jennie Jacobs (I.), on her way to join the Shaowu Mission.

October 13. At Peking, Rev. and Mrs. Stephen C. Peabody, joining the North China Mission.

October 30. At Madura, India, Mr. and Mrs. L. Curtis Guise, returning to the Madura Mission.

November 17. At Madura, India, Miss Grace M. Rood (B.), joining the Madura Mission.

November 21. At Aleppo, Syria, Rev. and Mrs. John E. Merrill, returning to the Turkey Mission.

December 4. At Coimbra, Portugal, Miss Emma C. Redick (I.), returning to the West Central Africa Mission.

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ARRIVALS IN THIS COUNTRY

December 18. At New York, Miss Edith Cold (I.), of Marash, Turkey.

December 26. At New York, Miss Caroline E. Frost (B.), of Natal, South Africa.

January 6, 1925. At New York, Rev. and Mrs. George A. Wilder and Dr. and Mrs. William L. Thompson, of Rhodesia, South Africa.

DEATHS

December 25. At Forest Grove, Ore., Mrs. Lizzie C. Cole, from 1868 to 1907 a member of the Eastern Turkey Mission. See Editorials.

BIRTHS

December 5. At Peking, Stephen Hall Shaw, son of Mr. and Mrs. Ernest T. Shaw.

The following is a unique way of announcing the birth of a little new missionary. It was written by a *paterfamilias* with a journalistic sense:—

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PEKING, December 5.—The whole outlook for the future was changed this evening by the arrival at seven o'clock of the youngest leader to join the Council of Elders now gathering here to mold the future of China—Stephen Hall Shaw. His safe appearance in Peking immediately created a spirit of optimism, spread by the sight of his hearty eight-pound personality and enforced by his hale greeting to those who met him. It is certain that before he leaves the scene, conditions here will be greatly improved. Temporarily Mr. Shaw will live with his mother, Elizabeth Hall Shaw, at Union Medical College, after which both will take up their residence with his sister, Eleanor, and father, Ernest T. Shaw, at 57 Pao Fang Hutung, Peking, until their return to America in June."

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17.	Ig	10.	Orion
18.	Os	12.	Posit
19.	Poor	14.	Ego
21.	Edit	16.	Rod
23.	On	19.	Poke
24.	Ope	20.	Rope
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CONDITIONAL GIFTS

Do you know that a Conditional Gift will provide you an annuity for life?

A Conditional Gift to the American Board of Commissioners for Foreign Missions, or one of the Woman's Boards, is an investment which assures the donor of two things.

First: An annuity for life, and

Second: An assurance that the money which is given will go to help spread the Gospel in foreign lands.

The amount of annuity depends upon the amount given and the age of the beneficiary.

A gift to the American Board or one of the Woman's Boards avoids a possibility of a contest over one's will, as the gift becomes the absolute property of the Board on the execution of the Conditional Gift agreement.

The investment of Conditional Gift funds is in the hands of a Committee of men of excellent judgment and broad financial experience.

Any of the following named Treasurers would be glad to answer questions and give further details concerning Conditional Gifts:

FREDERICK A. GASKINS, Treasurer,
American Board of Commissioners for Foreign Missions,
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14 Beacon Street, Boston, Mass.

MRS. S. E. HURLBUT, Treasurer,
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19 South La Salle Street, Chicago, Ill.

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Woman's Board of Missions for the Pacific,
760 Market Street, San Francisco, Cal.

FORMS OF BEQUEST

The following forms may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions or to one of the Woman's Boards:

Form of bequest to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of dollars."

Form of bequest to the Woman's Board of Missions:

"I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in 1869, the sum of dollars."

Form of bequest to the Woman's Board of Missions of the Interior:

"I give, devise, and bequeath to the Woman's Board of Missions of the Interior, incorporated under the laws of Illinois in 1873, the sum of dollars."

Form of bequest to the Woman's Board of Missions for the Pacific:

"I give and bequeath to the Woman's Board of Missions for the Pacific, incorporated under the laws of California in 1877, the sum of dollars."